The
Catholic Historical Review

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# PROCEEDINGS OF THE FOURTH ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION DECEMBER 26-29, 1923 COLUMBUS, OHIO

The wisdom of the founders of the American Catholic Historical Association in deciding to hold their Annual Meetings in the same city with the other historical organizations which are accustomed to meet each Christmas week, was fully justified at Columbus. Eight societies, devoted to history, political science, social studies, patriotic movements, and the pedagogy of history, met at the Hotel Deshler, from Wednesday to Saturday of the last week of the year. From all parts of the nation they came, these students, scholars, and teachers, sacrificing the much needed rest of the vacation, and at no small monetary expense. There were many familiar figures in the gathering. Old acquaintanceships were renewed with a cheery smile and handclasp. New friendships were made between members of the historical guild who had often heard of one another but up to that time had not met. There were exchanges of views on innumerable historical points. The younger sought out the older for guidance and assistance in their studies, and no doubt many of those grown gray in the historical field looked with pleasure upon their students of yesterday who are fast becoming leaders in their chosen work. There was a charm about the Columbus Meeting all its own. The weather was propitious—most of the time. The headquarters of the various organizations were practically all near one another, and the hostlery took on the allure of a college foyer.

The members of the American Catholic Historical Association found everything prepared for their reception by the foresight and good taste of the Columbus Committee on Local Arrangements, of which the Rev. John J. Murphy, Superintendent of Schools of the Diocese of Columbus, was Chairman. He had been ably assisted by Dr. James Hagerty, Dean of the School of Commerce, of the Ohio State University, and by the learned Rector of the Pontificial College Josephinum, the Very Rev. Joseph T. Och, D.D. A suite of rooms, large and cheerful, on the second floor of the Deshler, was placed at the disposal of the Association as the headquarters for the meeting, and a large assembly room on the tenth floor was set aside for the public sessions. The Committee on Registration and Information, of which Miss Katherine Reardon, the President of the Watterson Reading Circle, was chairman, entered wholeheartedly into the work of the meeting and gave generously of its time to directing the members and insuring their cordial welcome in Columbus.

The three public sessions on Church History were presided over by the Very Rev. Pius Heasley, O.P., Vice President of Aquinas College, the Rev. John J. Murphy, and the Rev. Lawrence W. Mulhane, of Mt. Vernon, Ohio.

The papers prepared for the three sessions were as follows: *The Belief in the Continued Existence of the Roman Empire of the West During the Fifth and Sixth Centuries*, by Rev. Dr. Hermann Fischer, Josephinum, Columbus; *The Significance of Investitures*, by Rev. Dr. John Keating Cartwright, Washington, D. C.; *Dr. John Colet—An Educator of Boys*, by Rev. Dr. Edwin Ryan, Washington, D. C.; *Ernest Renan—the Man*, by Rev. Alfred Kaufmann, S.J., Creighton University, Omaha, Neb.; *Hugo Grotius and His Place in the History of International Peace*, by Rev. M. G. Rupp, S.T.L., St. Joseph, Mo.; *The Venerable Cardinal Bellarmine's Defense of Popular Government in the Sixteenth Century*, by Rev. John Rager, S.T.L., Shelbyville, Ind.; *The Historical Contribution of the Catholic Church to World Progress*, by Rev. Dr. Thomas Coakley, Pittsburgh, Pa.; *Religious Tolerance During the Reign of Constantine the Great*, by Dr. John Knipfing, Ohio State University, Columbus; *General William Stark Rosecrans*, by Rev. Lawrence W. Mulhane, Mt. Vernon, Ohio; *The Influence of Christian Ideals Upon Early Medieval*

*Legislation*, by Rev. Richard Quinlan, S.T.L., Boston, Mass.; *An Alleged Champion of the Sphericity of the Earth in the Eighth Century*, by Rev. Francis Betten, S.J., The John Carroll University, Cleveland, Ohio; *St. Charles Borromeo and the Training of Diocesan Clergy*, by Rev. John Graham, St. Patrick's Rectory, Washington, D. C. Owing to the enforced absence of Dr. Cartwright and Father Graham, two papers were read in their stead: *The Formula of Baptism*, by the Rev. Leo F. Miller, D.D., of the Pontificial College Josephinum, and *Arthur O'Leary*, by Dr. Guilday. These papers will appear in this and succeeding issues of the *Catholic Historical Review*.

The regular autumn session of the Executive Council of the Association met on Tuesday, November 13, 1923, at St. Patrick's Rectory, Washington, D. C., to discuss the final plans for the Columbus Meeting. The President of the Association, Dr. Charles Hallan McCarthy, was chairman, and there were present Dr. Gaillard Hunt, Dr. Leo Stock, Right Rev. Monsignor Thomas, D.D., Rev. Dr. Edwin Ryan, Miss Frances Brawner, Rev. Dr. Browne, and Dr. Guilday. The Secretary's Report on the work of the Association during the year was read and approved. In outlining the preparations for the Fourth Annual Meeting, Dr. Guilday reported upon his visit to Columbus during Easter week and expressed his pleasure at the cordial reception granted him by the Right Rev. James J. Hartley, D.D., Bishop of Columbus, who is a life-member of the Association. Among the many evidences of interest in the work of the Association Dr. Guilday selected the founding of the Historical Club at the Catholic University. This Club is composed of the professors and instructors of history in the University. It meets every fortnight, and since its members belong to the editorial staff of the *Catholic Historical Review*, there is kept up through the year a constant interest in all activities, Catholic and non-Catholic, in the historical world.

The Fourth Annual Meeting opened on Wednesday, December 26, at 3.00 P. M., with a meeting of the Executive Council. The Reports of the various committees were read and approved and the Secretary was instructed to prepare the final report for the Annual Business Meeting. The Executive Council accepted

the invitation of the American Catholic Historical Society to meet in Philadelphia, next Christmas week.

Three Luncheon Conferences were arranged by the Committee on Programme:

(a) Conference on *Historical Objections Against the Church,* presided over by the well-known Paulist, Rev. Bertrand L. Conway, C.S.P., of New York City. Father Conway gave a detailed list of these historical objections, analyzing them, discussing their origin and provenance, their entrance into American historical literature, and the particular aspects of the answers from this American point of view. As the author of the *Question Box,* Father Conway has already given answers to these objections, and he drew upon his experience of twenty-five years of missions to non-Catholic audiences for examples of these objections and their refutation. Dr. Guilday pointed out, in the discussion which followed, that in the academic year 1914-15, one of his students, Father Arthur J. Sawkins, of Toledo, began the work of analyzing these objections under seven heads—the Papacy (the primacy and temporal power, infallibility), the alleged intolerance of the Church, the continuity of the Anglican Church, the unity of the Church, the Protestant Rebellion of the sixteenth century, Catholic customs, and American Catholic history. The wish was expressed that a standing committee be appointed to prepare a manual of these objections, with scientific as well as popular answers, and with a general bibliography for future study. This conference called forth the largest attendance during the meeting, and Father Conway scored a brilliant success in his defense of the Church against these time-worn statements about the Faith.

(b) The Conference on *Historical Publications of Catholic Truth Societies,* scheduled to be presided over on Friday, December 28, by the Rev. Dr. William F. McGinnis, Secretary of the International Catholic Truth Society, of Brooklyn, N. Y., was adjourned until the next annual meeting, owing to the inability of Dr. McGinnis to reach Columbus in time.

(3) The Conference on *Catholic Historical Activities in the United States,* on Saturday, December 29, was presided over by Dr. Guilday, who had been elected on December 18, 1923, President of the American Catholic Historical Society of Philadelphia.

The comprehensive article by Waldo J. Leland, formerly Secretary of the American Historical Association, in the *Catholic Historical Review* (January, 1917), entitled *Concerning Catholic Historical Societies*, was Dr. Guilday's point of departure in the discussion. The work accomplished by the American Catholic Historical Society (Philadelphia), the United States Catholic Historical Society (New York), the Ohio Valley Catholic Historical Society (Pittsburgh), the Brooklyn Catholic Historical Society, the New England Catholic Historical Society, the Catholic History Society of St. Paul, the St. Louis Catholic Historical Society, the Maine Catholic Historical Society, and the Illinois Catholic Historical Society was then discussed, and the suggestion made that some method should be initiated to collate all the historical data published by these organizations. No bibliographical guide for the Church history of the United States exists. Attention, however, was called to the *Critical Essay on the Sources*, to be found at the end of Dr. Guilday's *Life and Times of John Carroll*. Dr. Guilday refered to the presidential address of Dean Haskins, at the New Haven meeting, in 1923, where a slighting remark occurred on the nature and scope of Catholic historical work in the United States. Undoubtedly, Dr. Guilday admitted, Catholic Americans have not done their full share in the historical activities of the nation. There are only a few Catholic scholars in the United States who were producing works of value, and yet the opportunities are multiplying each year for such scholarship. A general bibliography of historical work accomplished by Catholic American scholars was the first clearance-house method to be employed in studying the problem. A lively discussion followed, and it was the general sentiment of the Conference that the subject should be continued at the next annual meeting.

An enjoyable hour was spent during the Subscription Banquet of the Associations, on Thursday evening, December 27, at which the Hon. James Campbell, former Governor of Ohio and President of the Ohio Archaeological and Historical Society, presided. Professor Basil Williams brought a warm greeting to the assembly from the Canadian Historical Society. Short talks were given by Dr. J. Franklin Jameson, managing-editor of the *American Historical Review*, and by Dr. Eugene C. Barker,

President of the Mississippi Valley Historical Society. At the suggestion of ex-Governor Campbell, Dr. Edward Cheyney and Dr. Harry Garfield, respectively Presidents of the American Historical Association, and the American Political Science Association, relinquished the time given to them to Dr. Guilday, who spoke in the name of the American Catholic Historical Association. Dr. Guilday said, in part: "As the Secretary of the American Catholic Historical Association, these few minutes allotted to the youngest of the historical groups present in your city during this Christmas week are precious and valuable. For we feel that we have a very sacred mission to perform, in that field of historical endeavor which we have chosen for our special work, namely the history of the Christian Church throughout the ages. I need hardly mention to the members of the American Historical Association the reasons why we entered this field. It is well known that since 1889, when the reports of the American Historical Association became governmental publications, no papers on political or religious subjects have been given a place in these volumes printed at public expense. This limitation necessary under our form of government influences the choice of papers for the annual meetings of the greater associations.

"The history of the Christian Church can never be ignored. None of us, and especially the members of the American Historical Association or of the other Associations meeting at this time, wish to ignore it; and so, when the American Catholic Historical Association came into existence in 1919, at the Cleveland meeting, the presence of the most prominent historical teachers and students in the country gave to its founders an encouragement and a stimulus which can scarcely be translated into words. The study of Church history in the past, the grouping together of the membership of all those who are interested as students or teachers in the history of the Church, the bringing of our own Catholic history students into the light and their personal contact with their colleagues in the other local State and Historical Societies or Associations—such is the ideal we have placed before us.

"And in the light of this ideal it gives me great pleasure to be able to hold up before our own members a model Catholic historian—one whom the whole historical world is preparing to

honor next January when he reaches his seventieth year—Dr. Ludwig von Pastor, the historian of the Popes of modern times, the former Director of the Austrian Historical Institute at Rome, and now the Austrian Ambassador to the Holy See. Dr. von Pastor was born in 1854, and has spent his whole life, along with his great friend Janssen, in bringing out the truth of the historical past of the Christian Church. Both these men—Janssen has gone to his reward—stand at the head of the historical profession. It was hardly to be expected in 1884, when Leo the Thirteenth opened the Secret Archives of the Vatican that to a laymen like von Pastor, carte blanche would be given to examine every document dealing with the history of the papacy. But this Leo did. No doubt there were misgivings at this time, especially because the policy of Leo the Thirteenth was so utterly at variance with the other Chancelleries of Europe. Pope Leo recognized von Pastor's ability and his great spirit of fairness, and there has never been any question, since 1884, of his right to see every document in the history of the Popes. In dealing either with the Papacy or with those leaders of the rebellion in the sixteenth century who wished to strike down its great power, von Pastor has written so impartially that von Ranke, Gregorovius and Creighton must be rewritten.

"Such a scholar is a beau ideal for all historians and especially for the historians of the Catholic faith. The Catholic Church has played too great a role in the world's history to want or to need to hide its past behind closed doors, behind the cassocks of ecclesiastics. Ludwig von Pastor has shown the way, and has taught the Church, its friends and its enemies, that in history truth alone is great and that truth alone will prevail—*magna est veritas et praevalebit*. Let us hope that now in the twilight of of his life the Catholic Church will be able to produce at least one great scholar to whom von Pastor can hand on safely the torch of his historical idealism and his profound love of historical truth."

The presidential address of Dr. Cheyney, which followed the banquet was given in the auditorium of the First Congregational Church, the subject, *Law in History*, being a singular presentation of six general laws governing historical phenomena. Considerable anxiety arose during the next two days, owing to Dr. Cheyney's sudden illness and for a time it was feared he would

not survive an attack of pneumonia, but fortunately the New Year saw him safely on the road to recovery.

The Annual Business Meeting of the Association was held on Thursday at 3.00 P. M., with the President, Dr. Charles Hallan McCarthy in the chair. The general report for the year was read by the Secretary and approved. The Committee for Nominations of Officers for the year 1924, presented the following candidates who were unanimously elected: *President*, Gaillard Hunt, Ph.D., Washington, D. C.; *First Vice-President*, Henry Jones Ford, Ph.D., Washington, D. C.; *Second Vice-President*, Parker Moon, Ph.D., Columbia University; *Treasurer*, Rt. Rev. Monsignor Thomas, D.D., Washington, D. C.; *Secretary*, Dr. Guilday; *Assistant-Secretary*, Richard J. Purcell, Ph.D., Washington, D. C.; *Archivist*, Miss Frances Brawner, Washington, D. C. For the Executive Council, the following members were elected: Dr. Lawrence F. Flick, Philadelphia, Pa.; Dr. James J. Walsh, New York City; Dr. Robert H. Lord, Harvard University; Dr. Charles H. McCarthy, Catholic University of America; Very Rev. Francis J. Siegfried, St. Charles Seminary, Overbrook, Pa.

The Reports of the standing committees were then read:

(a) *Report of Committee on Membership.*

At the Third Annual Meeting of the Association at New Haven, Christmas week, 1922, Rev. Dr. Ryan of the Catholic University was appointed Assistant-Secretary and to him was confided the work of securing members for the year 1923. The membership of the Association remained more or less at a standstill until after the opening of the academic year in September, but during the year twenty-two new members were added to the Association: Major Louis T. Byrne, College of Liberal Arts, Northwestern University, Evanston, Ill.; Carey Council, Knights of Columbus, Carey, Ohio; Thomas H. Cannon, Chicago, Ill.; Rev. Bertrand L. Conway, C. S. P., New York; John K. M. Ewing, Washington, D. C.; Edward H. Daly, New Rochelle, N. Y.; Rev. Hermann C. Fischer, Ph.D., Columbus, Ohio; Mary P. O'Flaherty, Hartford, Conn.; Edward J. Gallagher, San Francisco, Cal.; Rev. Thomas K. Gorman, Louvain, Belgium; Columbus Council, Columbus, Ohio; Dr. John R. Knipfing, Ohio State University, Columbus, Ohio;

Rev. David J. A. Lynch, S.T.D., Brooklyn, N. Y.; Miss Helen Moriarty, Columbus, Ohio; Rev. John C. Rager, Shelbyville, Indiana; Rev. T. Lawrason Riggs, New Haven, Conn.; Rev. Daniel C. Riordan, Marblehead, Mass.; Rev. J. J. Rolbiecki, Ph.D., Catholic University, Washington, D. C.; Rev. M. J. Ryan, South Meridan, Conn.; Rev. Peter J. Schweitzer, S.J., Canisius College, Buffalo, N. Y.; Dr. Francis K. Tschan, Squirrel Hill, Pittsburgh, Pa.; Rev. Henry D. F. Wolfe, Belmont Abbey, Belmont, N. C.

The Committee on Membership regrets to chronicle the death of two of its members during the past year. Father Raymond Mylott, of Cleveland, one of the founders of the Association, and the Very Rev. Thomas C. Middleton, O.S.A., of Villanova College, Villanova, Pa., who was at the time of his death the chief Catholic historian in the United States.

The membership at the present time consists of 77 life members and 175 annual members, making a total of 252 members. There have been no resignations during the past year.

*Respectfully submitted,*
EDWIN RYAN

(b) *Report of the Committee on Archival Centres for American Catholic History.*

At the New Haven Conference of the American Catholic Historical Association a report was made of the partial survey of the episcopal archives, which work has been temporarily suspended and will be resumed during the course of the year 1924. It was thought that a second questionnaire following so closely on the heels of the first would produce little or no fruits and might even injure the chances of ever getting a fuller description of archives later. It might be stated that, although the questionnaire then presented was very clear and explicit in every particular, certain dioceses gave only general information, which has but slight value to the historian. Some chanceries did not answer at all. Reasons, no doubt, were not wanting the larger and busier offices in postponing the response to our inquiry; but amidst the maze of other duties the custodians of some archives have lost sight of the very existence of this very important request of the committee and consequently a second appeal will soon be found necessary.

The most opportune time must be carefully chosen to resume the Committee's inquiry. Convincing argument must then be presented showing how indispensible to the historian of American Catholic history is the knowledge contained in an exhaustive survey of episcopal archives. The model Cleveland answer to the first questionnaire should accompany this plea for fuliest coöperation. The completeness of that report ought to inspire the various chanceries to produce a like document, wherever possible. Only by similar reports can we hope to achieve our goal—a manual for the location of materials in the archival centres of American Catholic history.

*Respectfully submitted,*

PAUL J. FOIK, C.S.C.

(c) *Report of the Committee on a General Bibliography of Church History.*

The task of the Committee, chairman, secretary, and members of which are all combined in one person, was left somewhat vague at the New Haven convention. It was, however, the sentiment of the meeting that the Committee's work should be based upon my little *Bibliography of Church History*. I understood that I was to gain a corps of co-workers, who would make lists for the sundry classes of this field to be submitted to the final verdict of a limited number of experts, I can say that when leaving the halls of Yale University, I was firmly resolved to do what I could in order to realize the project and at least to get the work started. The financial difficulty I felt could be overcome, and in fact, although I never made any appeal I received several contributions from members of the organization.

I tried to get into touch with responsible historians on the other side of the ocean, but with no result. A Father of the Dutch Province S.J., who has produced many able works on history, wrote that he had proposed the project to scholarly members of his own and the Belgian province, and that all declared such an enterprise to be both useless and impossible. I consulted a French Father of the Society of Jesus, who was travelling in this country, a prominent scholar, and he drily remarked such a work would require much travelling in Europe. From the letter of a German historian of the same Society, who expressed no opinion on the value of the plan, I noticed that it would not be possible for

him to devote any time to this task, and he failed to suggest the names of others to whom I might apply.

So the plan of getting together a corps of bibliographers had to be abandoned. When I came to realize this, I confess I felt like giving it up altogether. In fact if anybody will undertake the work, who possesses the necessary skill and other qualities, I shall gladly stand back, and if need be assume the rôle of an assistant to a better Committee.

All I can do and would be willing to do would be revising and enlarging my little *Bibliography*, bringing it perhaps to double the size it has now. I would put in the titles of the English books which have appeared since its last issue, and besides a moderate number of foreign publications which treat on topics on which we have nothing in English. The whole would not become larger than forty or fifty octavo pages.

But the further question would be how to get it published. Since by the additions it would assume a more strictly scientific character, the Catholic Educational Association which has issued it several times, could no longer be expected to put its money into it. The fact that it must remain low in price, would deter book firms from undertaking its publication. I see only one way in which the publication could be brought about, namely, if the *Catholic Historical Review* is willing to print it as one or several articles. Separate impressions might then be taken by using the type, which could be sold at a price that would insure the wide circulation which a publication of this kind ought to have to produce the effect which we all desire.

*Respectfully submitted,*

FRANCIS S. BETTEN, S.J.

(d) *Report of Treasurer.*

(January 1, 1923, to December 21, 1923).

*Receipts:*

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|---|---|
| Life Membership | $ 550.00 |
| Annual Dues | 785.25 |
| Interest (Bank and Bonds) | 71.35 |
| Special Donation (Msgr. O'Reilly) | 50.00 |
| Rebate (Out of meeting) | 3.50 |
| Copies of Proceedings | 4.50 |
| Cash on hand January 1, 1923, including $1500 in Liberty Bonds | 2616.01 |
| Total | $4080.61 |

*Expenditures:*

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| For $500.00 in Liberty Bonds | $ 499.00 |
| Expenses of Office, including expenses of Secretary | 660.00 |
| Extra Account of Meeting | 5.00 |
| Archivist's salary | 350.00 |
| *Catholic Historical Review* | 405.00 |
| Dr. Jameson: *Writings on American History* | 50.00 |
| *Total* | $1970.00 |
| Balance December 21, 1923 | 2110.15 |

Note: I. The balance includes $2,000.00 in Liberty Bonds.

II. According to the provisions of the Constitution all Moneys received from Life Memberships should be put to the credit of Endowment Fund. The Books call for an additional increase of endowment fund of $2075.00.

*Respectfully submitted,*

C. F. THOMAS.

The General Session of the Association was held on Friday at two P. M., at which meeting the President, Dr. McCarthy read his Presidential Address: *The Importance of Stresses and Omissions in the Writing of American History*, which appears in this issue of the *Review*.

In introducing Dr. McCarthy, the Rev. Dr. Guilday, who presided at the General Session, paid the following tribute to his former teacher: "If you look closely at the President of the American Catholic Historical Association and at its hard-worked Secretary, you will hardly believe me when I say that nearly thirty years ago, one September day in 1897, I looked up with fear and trembling at Dr. McCarthy's handsome presence and realized that I had at least begun my long and adventursome career in the work of history. For four years I sat patiently, though I am afraid not always with docility and appreciation, at his feet, trying to master American political history. Once I left his hands and was on my own, I roamed through the historical fields of the past, under masters here and abroad, until finally the

whirl of fortune brought me to the Catholic University of America as a humble colleague of the man and the scholar who stands erect to-day—as young as he was in 1897—the Dean of Catholic historians of the United States. During those years (1897-1914), Dr. McCarthy had added jewel after jewel to his crown of success. His appointment as first incumbent of the Knights of Columbus Chair of American History at the University followed quickly upon his great work *Lincoln's Plan of Reconstruction*, which had won for him his doctorate at the University of Pennsylvania. His publications since that appointment have been scholarly, and I cite with pleasure his *Columbus and His Predecessors* and his *History of the United States*. In the formation of scholars at the University, he has not only given to the Church and to the nation a long line of men and priests trained in the art of history writing, as he learnt it under John Bach MacMaster at the University of Pennsylvania, but he has, like so many other scholars, sacrificed his own years and his own chances to spread the vogue of his name by his devotion to his students. One might name these in lists—I will refer to but one, who is here to-day, Rev. Dr. Burns, O.S.A., whose scholarly dissertation on the *Controversies Between Royal Governors and Colonial Assemblies*, has won during the past six months a place in American historical literature of which any scholar might well be proud. Dr. McCarthy has ever been modest. He has never sought the light of day to display his wares in the marketplace. His has been the culture that seeks rather the quiet of the study. Unobtrusive, gentle, with a winsome attractiveness about him that one can never forget, he has gone through his years—many as they seem to most of us, quietly and successfully. The Association has been honored by his presidency. To have had Charles Hallan McCarthy at its head has given us a prestige which in the years to come, those who follow us in our society will realize we appreciated as one of our choice blessings."

Among the many courtesies shown to the Association should be mentioned in a special way the gift of the Rt. Rev. Monsignor Thomas O'Reilly, D.D., of the Diocese of Cleveland, of a reprint of the official booklet of the Association. The several thousand copies of this pamphlet, issued in 1922, were exhausted, and Monsignor O'Reilly reprinted the booklet at his own expense. An-

other gift which was highly appreciated by the members was Father Lawrence Mulhane's *Outline of the History of the Diocese of Columbus,* specially printed for the Columbus Meeting. On Friday evening, December 28, Bishop Hartley entertained at dinner a number of guests, among whom were Dean Ames, of the University of Pennsylvania, Dr. J. Franklin Jameson, of the Carnegie Institution, Dr. Carlton J. H. Hayes, of Columbia University, Dr. John J. Bassett, of Smith College, Secretary of the American Historical Association, Dr. Hebert Bolton, of the University of California, Dr. Charles Hallan McCarthy, of the Catholic University of America, Dr. Edwin Ryan, of the Catholic University of America, Rev. Thomas Nolan and Rev. John J. Murphy, of Columbus, and Dr. John R. Knipfing, of the Ohio State University.

One of the very enjoyable events of this Fourth Annual Meeting was the Joint Conference of the Watterson Reading Circle with the Association, on Friday afternoon at four o'clock, in the ball-room of the Virginia Hotel. Bishop Hartley presided at the Conference. Four papers were read: *The Classical Contribution to the Drama,* by Miss Ida Feiel; *The Rise of the English Drama,* by Miss Helen Moriarty; *The Influence of the Reformation on Literature,* by Miss Maud Flynn; and *The Chronicle of the Watterson Reading Circle,* by Miss Genevieve McGrath. Dr. McCarthy responded in the name of the Association with one of his brilliant retrospects of Elizabethan literature and charmed his large audience with his profound knowledge of the historical setting of those far-off times.

The success of this Fourth Annual Meeting is due in the first place to the cordial coöperation of Bishop Hartley of Columbus. Seconding all the plans, and meeting generously all the wishes of the Committee on Local Arrangements, his enthusiasm for the purpose and the scope of the Association's work guaranteed success from the outset. To Rev. John J. Murphy, the Chairman of this Committee, the Asscociation will ever be indebted for his guidance and unselfish devotion towards every phase of the Meeting.

Too much praise can hardly be given to the genial and scholarly editor of the *Catholic Columbian* for his coöperation in the Meeting. "In the past week," he writes, "the American

Catholic Historical Association has furnished an excellent example of what is being accomplished to offset the sinister effects of writers who have written more brilliantly than truthfully. It has offered an array of papers, the work of months, bristling with facts and sparkling with quotations from the language in which they were recorded. The Association has now become the Mecca of all seekers after truth concerning Catholic history; its leaders are asked to correct papers in order that nothing untruthful about the Catholic Church may creep in; our universities are being recognized as the treasure houses of truths long concealed or overlooked. The Association has a wonderful future before it; with a world-wide compass, it may yet succeed in placing before the world those achievements of the Church that have been distorted to suit the purposes of ignorance and malice. The Church has nothing to gain by concealment, but everything to gain by placing within the reach of all her children those things that have demonstrated her right to carry on the work of her Divine Founder."

In the papers read at this Meeting, in the Conferences attended and in the various social and intellectual events of these three days, the members of the Association left Columbus with the conviction that their Society has made remarkable progress in the five years of its existence and that with the ever-increasing enthusiasm shown at these Annual Meetings they were participating in one of the most significant developments of Catholic thought in the Church in this country.

# JOHN COLET: EDUCATOR OF BOYS[1]

It is by no means uncommon to find even well-informed persons labouring under the delusion that pre-Reformation England made little provision for the education of boys except in a primitive and crude form and that Edward and Elizabeth are to be thanked for all or nearly all that is most admirable in present-day boys' schools. This notion appears to persist not only despite the deeper insight now enjoyed into the true nature of the English Reformation but even in the face of such patent facts as, for example, that the two most venerable of the Public Schools surviving to our day, Winchester and Eton, are of pre-Reformation establishment, dating respectively from 1387 and 1440. Even Catholics have been carried away on the stream of this Protestant tradition and are more ready to sing the praises of Arnold of Rugby than those of William of Wyckham and Henry VI; and of the outstanding educators of Catholic England probably none is more neglected than the subject of this paper. It is with a view to rectifying this injustice, at least in a slight degree, and incidentally to pointing out that Protestantism is not the parent of modern Education, that this brief account has been drawn up of the work of a priest who, before Henry VIII had dragged England into schism or Luther had apostatised, established a school which despite alterations in Religion and in other matters continues to this day to reflect honour upon his name.[2]

The history of fifteenth-century England is overshadowed by that tedious struggle between the houses of York and Lancaster that has come down to us under the picturesque title of "The

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[1] Paper read at Fourth Annual Meeting of the American Catholic Historical Association, Columbus, O., Dec. 26-29, 1923.

[2] John Colet was born in London in 1467 of a family prominently associated with the City for some generations, his father having been twice Lord Mayor. He was educated in London and at Oxford, but his school and his college are uncertain. In 1493 he began a tour that lasted more than two years and took him through France and Italy, acquainting him with the progress of Renaissance studies and with some of the men prominent in the Movement. After his ordination in the Spring of 1497 he lectured for some years at Oxford and there made the acquaintance of Erasmus. In 1504 he was appointed Dean of St. Paul's; and in 1512, having inherited a fortune from his father, he founded his school for boys to which he devoted a large portion of his attention until his death in 1519.

Wars of the Roses," but these military operations were only one phase of the widespread disorder and confusion prevailing from the accession of Henry IV to the death of Richard III; and as inevitably happens in such circumstances Education suffered at least as severely as any other department of the national life. The social and economic dislocation consequent on the Black Death of the preceding century was aggravated; and of the sad effect of this on learning there are numerous pieces of evidence. For instance, Brewer in his "Life of Carpenter" (2 ed., p. 67) quotes a petition which a priest, William Byngham, presented to Henry VI in 1439, requesting aid for a training school in Cambridge of which the object was to provide masters in "those places where grammar schools had fallen into a state of desolation"; and this "state of desolation" continued in many parts of the land until the death of Richard III and the accession of the Tudor dynasty put an end to the disturbances. But one may doubt that England would have been able to effect unassisted a revival of learning; the Renaissance which during the fifteenth century had been waxing ever stronger on the Continent provided exactly the sort of outside help she needed and thus it fortunately came about that when English scholars did undertake to rebuild the partly shattered edifice there was no lack of aid from abroad. The visits of Erasmus and the travels of Selling, Grocyn, Linacre and Colet were both a symptom and a cause of awakened intellectual interest; and the decades from 1490 to 1520 were marked by numerous foundations of new seats of learning or revivals and improvements of those already in existence. Wolsey's princely munificence to Oxford differs only in degree from similar acts on the part of persons high in Church and State; it is one of these, viz., the school founded by Colet, whose beginnings we are tracing here.[3]

There were already two schools at St. Paul's, certainly not of later foundation than the middle of the fifteenth century; for there is extant a license granted by Oxford in 1449 to one James

[3] The Statutes drawn up by Colet himself exist in two copies, one preserved at Mercers' Hall and the other in the British Museum. From these was printed a carefully edited text by Lupton as an appendix to his *Life of Dean Colet* (London, 1887); and it is from this edition that the quotations in this paper are made.

Garnon, "Magister scholarum S. Pauli London,"[4] and Hall's Chronicle mentions under the date of 1483 "one that was scholemayster at Paules."[5] Of these older establishments one was a Grammar School and the other a Choir School of the type common in the Middle Ages. And since the name "St. Paul's School" has thus been rendered ambiguous and has led to confusion the historian must regret that Colet's own name for his school, "Jesus School," or, as phrased in the Statutes, "in the honor of Christ Jesu in puericia and his blessed Mother Mary," did not survive. But why then did he found a new school? The only reason one can suggest in answer to this question is the fact that the educational facilities of the Cathedral were at the time under the care of the Chancellor, Dr. William Lichfield, a man so indifferent to the duties of his office that although he enjoyed the revenues of the vicarage of Ealing for lecturing on Divinity he never troubled to lecture at all. To co-operate with such a man in any project of learning was to a person of Colet's vigorous and energetic temperament out of the question, so he did the sensible thing in passing over the existing establishments and setting up a new one, a procedure to which no objection could be taken since he was bearing the expense himself.

Perhaps the memory of important posts being turned into sinecures was in his mind when he wrote: "[If the High Master be a priest he must be one] that hath no benefice with cure nor seruyce that may lett his due besynes in the Scole"; a similar enactment is made for the Assistant Master; and further it is ordered that "neyther of these Maisters shall take offyce of sectorship or proctorship or any suych other besynesis which shall let theyr dylygence and theyr necessary labor in the Scole." As for the Chaplain, not only was he forbidden to assume outside occupation but he was kept busy in the School itself, for he had to "teche the children the catechyzon and Instruction of the articles of the faith and the x. commaundmentis in Inglish." Colet was an industrious man himself; both at Oxford and in London he took his work seriously (a trait which made him to be disliked by some of his less energetic colleagues) and he had experience of the fruits of others' idleness. He was therefore determined that

[4] Cited in Boases "Register," i, p. 3.
[5] Ed. of 1809, p. 862.

there should be no drones in his hive. And in addition to the above precautions we find it ordered that the school day shall begin at seven and end at five, with an interval from eleven to one —a full "eight-hour day"; there was no vacation and the only holidays were Saints' Days. He was particularly emphatic in discountenancing the giving lightly of special holidays (called "remedies," a use of the word that survives to this day at Winchester): "I will they shall haue noo remedies yff the Maister grauntith any remedies, he shall forfeit xls. tociens quociens Except the kyng or a archebisshopp or a bisshopp presente in his owne persone in the Scole desyre it." Forty shillings then would be more than $125.00 now, a stiff fine for a schoolmaster! Still he was not unreasonable, for he laid down that the two Masters and the Chaplain were to enjoy leaves of absence from time to time, were to receive full salary during illness or when an epidemic necessitated the closing of the school, and were to be pensioned when age or infirmity rendered them no longer competent to their work. And their stipends were generous enough: The High Master received "a marke a weke and a leverey gowne of iiij nobles delyueryd in cloth" besides his lodging. This sum would amount to about £34 13s. 4d. a year, in addition to £1 6s. 8d. for the "leverey gowne." An estimate of the value of this may be formed from the consideration that Archbishop Warham was then receiving as Lord Chancellor £66 13s. 8d. a year. The other two officials were recompensed proportionately.

These three had complete charge of the school, the number of boys being set at one hundred and fifty-three. There has been much discussion regarding this number. It naturally suggests the number of fishes mentioned in the Gospel of St. John (xxi, 11) and this interpretation has secured a sort of authoritative acceptance; but the Statutes themselves give what would appear to be a satisfactory explanation without requiring recourse to mystical symbolism: "There shalbe taught in the Scole Children ....to the Noumber of a cliij accordyng to the noumber of the Setys in the scole." This would make St. Paul's probably the largest establishment of its kind at the time, for at the period when Colet wrote Winchester had but eighty-six (whereof sixteen were choristers) and Eton seventy. Of the school-house Erasmus has left in his "Lives of Vitrier and Colet" the following

description: "The school was divided....into four partitions. The one first entered contains those whom we may call catechumens, none being admitted but such as can already both read and write. The second contains those under the surmaster's teaching; and the third, those who are instructed by the high master. Each of these partitions is separated from the others by a curtain, drawn to, or drawn aside, at pleasure. Over the high master's chair is a beautifully-wrought figure of the Child Jesus, seated, in the attitude of one teaching; and all the young flock, as they enter and leave school, salute it with a hymn. Over it is the countenance of God the Father, saying, 'HEAR YE HIM'; an inscription added at my suggestion. At the far end is a chapel, in which divine service may be held. The whole school has no bays or recesses, so much so that there is neither any dining-room nor dormitory." We may add here that after the Great Fire (1666) the chapel was not rebuilt. The site of the building was the east end of the Cathedral Close, a busy spot for an educational establishment but recommended by its convenience as perhaps as well suited as any other obtainable within the City.[6]

The qualities requisite in the High Master are thus set forth: "This high maister in doctrine lernyng and techyng shall direct all the scole. This Maister shalbe chosen by the wardens and assistence of the Mercery A man hoole in body honest and vertuouse and lernyd in good and clene laten litterature and also in greke yf suyche may be gotten a weddid man a single manne or a preste.". To place a school under the supervision of a lay corporation was a distinct departure but the example was followed and now many of the London liveried companies control schools. A lay Head (or "High") Master was also an innovation; but we must note that Colet does not say that the Head Master *must* be a layman but only that he *may* be, explicitly providing that the Mercers' Company may choose a "preste." The first to be appointed was the famous William Lilye, one of the few men in England then who knew anything of Greek and one of the finest products of the Renaissance. Continuing in this office until his death in 1522 he added to his already great reputation by sending forth some highly creditable pupils besides composing in con-

[6] The school was removed to Hammersmith in 1884.

junction with Colet and Erasmus the "Brevissima Institutio," a text book of Latin that was used down to recent times under the name of "The Eton Latin Grammar." And owing to Lilye's Headmastership St. Paul's has the proud distinction of being the first school in England where Greek was taught after the Revival of Learning.

The chief subjects of study were "good litterature, both laten and greke." A boy before being admitted was required to read and write Latin and English "sufficiently, soo that he be able to rede & wryte his owne lessons," and his books were to be furnished by his "ffrendes" (who were also to "fynde hym waxe in wynter"). The school books were Colet's "Accidence" and his "Catechyzon," besides the "Brevissima Institutio" already mentioned. As to teaching Latin Colet held three very definite and positive notions: (1) While not slighting the pagan authors he considered that an advantage lies in the study of Christian Latin writers, in that from them the student acquires the language without danger of moral corruption; while he abhorred the barbarism of the later Latin. His words in this connection are singularly forceful: "I wolde they were taught all way in good litterature both laten and greke, and goode auctors suych as haue the veray Romayne eliquence joyned with wisdome specially Cristyn auctors that wrote theyre wysdome with clene and chast laten other in verse or in prose, for my entent is by thys scole specially to increase knowlege and worshipping of god and oure lorde Crist Jesu and good Cristen lyff and maners in the Children And for that entent I will the Chyldren lerne ffirst aboue all the Cathechyzon in Englysh and after the accidence that I made or sum other yf eny be better to the purpose to induce chyldren more spedely to laten spech And thanne Institutum Christiani Hominis which that lernyd Erasmus made at my request and the boke called Copia of the same Erasmus And thenne other auctours Christian as lactantius prudentius and proba and sedulius and Juuencus and Baptista Mantuanus and suche other as shalbe tought convenyent and moste to purpose vnto the true laten spech all barbary all corrupcion all laten adulterate which ignorant blynde folis brought into this worlde and with the same hath distayned and poysenyed the olde laten spech and the veray Romayne tong which in the tyme of Tully and Salust and Virgill and Ter-

ence was vsid, whiche also seint Jerome and seint ambrose and seint Austen and many hooly doctors lernyd in theyr tymes. I say that ffylthynesse and all such abusyon which the later blynde worlde brought in which more ratheyr may be callid blotterature thenne litterature I vtterly abbanysh and Exclude oute of this scole and charge the Maisters that they teche all way that is the best and instruct the chyldren in greke and laten in Redyng vnto them suych auctours that hathe with wisdome joyned the pure chaste eloquence." (2) His second principle was that the child should have some practical acquaintance with a language before beginning the study of the grammar. At the end of his "Accidence" he thus expresses himself on this point: "How, and in wat maner, and with what construccyon of wordes, & all the varietees and diuersitees and chaunges in latyn speche (whiche be innumerable) yf ony man wyl know, and by that knowledge attayne to vnderstande latyn bokes, and to speke and to wryte the clene latyn, let hym aboue al besyly lerne & rede good latyn authours of chosen poetes and oratours, and note wysely how they wrote and spake, and studi alway to folowe them: desyryng none other rules but theyr examples. For in the begynnynge men spake not latyn bycause suche rules were made, but contrariwyse bycause men spake suche latyn vpon that folowed the rules were made. That is to saye, latyn speche was before the rules, not the rules before the latyn speche. Wherfore, wellbeloued maysters and techers of grammer, after the partes of speche sufficiently knowen in your scholes, rede and expounde playnly vnto your scholers good authours, and shewe to them euery worde, and in euery sentence what they shal note and obserue, warnynge them besyly to folowe and to do lyke bothe in wrytynge and in spekynge." Here we find a schoolmaster of four hundred years ago laying down a method of teaching language which some persons today mistakenly regard as quite modern. (3) His third principle was one of the utmost delicacy but of transcendent importance: That after all the pupil learns a language from living lips more than from dead books and therefore the teacher must himself habitually speak and write correctly and elegantly, his example being the most potent of the influences affecting the child. He says: "Be to them your owne selfe also spekyng with them the pure latyn veray present, and leue the rules. For redyng of good

bokes, diligent informacyon of taught maysters, studyous aduertence & takynge hede of lerners, heryng eloquent men speke, and fynallys easy imitacyon with tongue and penne, more auayleth shortly to gete the true eloquent speche than al the tradicions, rules, and preceptes of maysters."

But perhaps the wisest part of the Statutes appears at the end, where provision is made for altering the regulations if changed circumstances should ever warrant such action. A man who, after carefully elaborating a system to which he has given his heart, can allow for imperfections in that system and for the consequent need of modifying it, reveals a clearness of vision and a strength of will by no means common; and it is precisely this flexibility, this sane readiness to adapt the school to new requirements, that has contributed to preserve and to strengthen Colet's foundation throughout revolutions civil and religious and despite novel modes of life that Colet could not have foreseen. His words are: "Notwithstanding these statutis and ordinancis before writen in whiche I haue declarid my mynde and will yet because in tyme to cum many thingis may and shall surwyue [?survene] and grow by many occasions and causis which at the makyng of this boke was not possible to come to mynde In consydering the assurid truyth and sircumspect wisdome and faithfull goodnese of the most honest and substanciall feloshipp of the mercery of london to whom I haue committid all the cure of the scole and trustyng in there fidelite and love that they haue to god and man and to the scole, And also beleuyng verely that they shall al way drede the greate wrath of god. Bothe all this that is saide, and all that yet is not saide which hereafter shall come vnto my mynde whyle I lyve to be saide, I leve it hooly to theyr dyscrecion and charite I meane of the Wardens and assistences of the felowshipp with suych other counsell as they shall call vnto theme good litterid and lernyd menne They to adde and diminish vnto this boke and to supply in it euery defaute, And also to declare in it euery obscurite and derkenes as tyme and place and iust occasion shall requyre calling the dredefull god to loke vppon theme in all suych besynes."

And now, what was the purpose of all this? We have already seen his own words: "My entent is by thys scole specially to incresse knowledge and worshipping of god and oure lorde Crist

Jesu and good Cristen lyff and manners in the Children"; and Erasmus tells us that the Dean "took a delight in the purity and simplicity of nature that is in children; a nature that Christ bids His disciples imitate." This gives the key to the whole work. His school was primarily and before all things else a nursery of virtue and thus conforms with the Catholic ideal of Education, so different from the low pagan conception common in our day. And probably nowhere in all Colet's writings does this amiable trait of love for the Little Ones manifest itself more tenderly than in the "Proheme" to the Statutes, in words that will provide a fitting conclusion to our study: "I praye God all may be to his honour & to the erudicyon and profyt of chyldren my countre men, Londoners specyally, whome dygestynge this lytel werke I had alwaye before myn eyen; consyderynge more what was for them than to shewe ony grete connynge; wyllyng to speke the thynges often before spoken in suche maner as gladli yonge begynners and tender wyttes myght take & conceyve. Wherefore I praye you, al lytel babys, al lytel chyldren, lerne gladly this lytel treatyse, and commende it dylygently unto your memoryes. Trustynge of this begynnynge that ye shal procede and growe to parfyt lyterature, and come at the last to be grete clarkes. And lyfte up your lytel whyte handes for me, whiche prayeth for you to God: to whom be al honour and imperyal majeste and glory. Amen."

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# THE IMPORTANCE OF STRESSES AND OMISSIONS IN THE WRITING OF AMERICAN HISTORY[1]

My first duty to the members of the American Catholic Historical Association is the pleasant one of gratefully thanking them for the honor conferred upon me, an honor entirely unexpected. Though the compliment implied in an election to the presidency of this society deserves abundant recompense, all in the way of return that is possible for the present incumbent is to show an appreciation of that vote of confidence by offering to the Association the benefits of his experience as a teacher of American history and a writer upon some of its phases. Influencing my acceptance of the office of president were many considerations, though perhaps that of greatest weight was an expectation of promoting what I believe to be the purpose of this society, namely, to beget an interest in all history, especially in those tracts over which in Christian times hostile groups have ranged.

At the outset it may be well to remark that the scope of history extends as far as do the deeds of men, and that, contrary to a very general belief, as much industry and intelligence are required for its mastery as are demanded by any other science. It should likewise be added that in its study, just as in learning other branches, there is an immense advantage in having the guidance of eminent teachers.

Having had conferred upon me so responsible an office, that circumstance persuades me that in giving currency to some of my ideas, provided they have merits to commend them, I shall have the co-operation of this Association. It should be possible to make our society a channel of communication that would reach every educated Catholic in the United States. And why should we not send a message to non-Catholics interested in reading or in teaching history? Almost unanimously they persuade themselves that nothing of worth can by any possibility come out of Boeotia. One author has, I believe, formally noticed our limitations in the field of history. All that I now desire to say upon

[1] Presidential Address at the Fourth Annual Meeting of the American Catholic Historical Association, Columbus, O., Dec. 26-29, 1923.

the subject of our reputed inferiority is that in school and in college it is not always evident. Imperious forces, therefore, must afterward operate to accomplish our universal insignificance. This is a rare topic for research, but among all those dowered with genius no one has ever had the courage to investigate it and to publish the results of his inquiry. Learned societies have many times considered themes of far less importance than is the alleged intellectual sterility of a group including millions. No one of the mighty human agencies that guide this state stands ready to promote Catholic production. On the other hand, its religious, educational, political, and financial forces all serve our non-Catholic friends. Their good fortune, at which we rejoice, should make them grateful not arrogant.

I have long been of the opinion that non-Catholics distinguished for their attainments in history and in literature are separated from us by only a thin partition, but the unlettered hind and the swenked hedger, found on both sides, are whole seas asunder. This reflection brings to mind the singular status of history-teaching in the schools of lower grade and in the universities of the United States. In the latter, making due allowance for the idiosyncrasies or the ignorance of an occasional instructor, the chief events of history are described for undergraduates with a tolerable degree of accuracy. As to graduate students, I have never heard of an instance in which there was made even the mildest attempt to impose restraints on research. In a word, the systems of historical study in our leading universities are in many respects admirable. In the grammar schools, however, especially those in rural communities, a teacher's tenure would be jeopardized who offered such an outline of historical happenings as is periodically given in the best colleges, and given without exciting adverse comment. The prevailing theology would sound an alarm, and the country instructor who introduced into an epitome of history the principles which at the university had passed unchallenged would in a little while begin correspondence with a teachers' agency.

The inconsistent principles which in this country distinguish the teaching of history in elementary and in higher institutions of learning cannot entirely have escaped the attention of the observing. In grammar schools, consciously or uncon-

sciously, many events in the tides of time are given a sectarian complexion. This, as will hereafter appear, is easily accomplished by omission or by emphasis. There is not often present, it is conceded, a purpose to misrepresent, but there exists in the mind of many a teacher a strong inclination to force the facts of history into a mental mould shaped by readings that have filtered down from the earlier files of controversy. Fortunately polemics is not the sole source of information for college instructors. Perhaps the usual, I do not say universal, American view of Spanish achievement in the New World is the best illustration of the thesis that in the United States we have in higher educational institutions an interpretation of history that conforms to the principles of science and in the schools of lower grade one that flatters and confirms the prejudices of the unlettered. Guileless citizens are astonished at the contemporary emanations of ignorance in certain commonwealths.

In the normal schools of this country, where multitudes of teachers are instructed in the elements of learning, the facts of history are often so stated that few students ever get the Pisgah view of the attractive field of American history; clouds conceal the Promised Land. These differing estimates of the same events are by time certain to be subdued to a measure of harmony. But, it is feared, its accomplishment lies far in the future. Meanwhile it is responsible for no small share of civic discord.

Sometimes one finds in use in teachers' colleges textbooks compiled by authors who have no correct knowledge of history. They summarize vast movements and as confidently label them as if they had mustered every fact essential to a scientific generalization. Teachers nursed upon those manuals instruct millions of children who cannot fail to acquire erroneous though lasting impressions concerning historical events. Of the countless forces that act upon this favored Republic perhaps no single one, not even the sinister energy of the Reds, is charged with greater mischief than is grotesque treatment of any among its various groups. When by misrepresentation one of them is made to appear weak or wicked, there seems to be a justification for discriminating against it.

It is not often that a school history of the United States fails

to describe the inhumanity of the Spaniards. That those conquerors destroyed most of the natives of the West Indies is perfectly true. Their own historians attest it. It likewise is a fact that on the mainland the *repartimiento* or allotment system was oftentimes pitiless in its waste of the aborigines. Those who prepared the first English narratives of Spanish exploits could not as good Protestants have given the Spaniards any character for humanity, for that would be as much as to say, in early post-Reformation times, that a nation of Catholics could be possessed of virtues, an admission not then to be expected. Of the crimes of the Spaniards there was, it is true, little exaggeration. But of their praiseworthy achievements there was almost no mention. A compliment to Las Casas, indeed, might have escaped one of the less vigilant or more amiable authors. This artful assembling of unredeemed vices was designed to describe a race of fiends. As such many generations of Americans have known the colonizing Spaniards. The tradition has crystallized. In fact, it has been framed and reverently placed amongst our household gods. To it as well as to others we are expected to pay meet adoration.

On the other hand, the English chroniclers were careful to cast a veil over the infirmities of their own pioneers. Children in the grades are not even now clearly convinced that the Spaniards gave a new world to civilization, that they first circumnavigated the globe, that to Europeans they opened up the commerce of the Pacific, and that a nation of six millions, as they then were, endeavored to Christianize the infinite natives of unnumbered islands and boundless continents. In short, they do not know that in their kind the exploits of the Spaniards have never been equaled, and that their deeds serve as monuments of the national grandeur. In the school histories the greater humanity of the English, while not often formally claimed, is in many ways made to appear. How often does it occur to a child that the policy was no less ruthless than that of the Spaniards which extirpated the native races in the colonies from New Hampshire to Georgia? In those commonwealths every forest tribe has faded; every council fire is quenched. To many Americans it comes as a shock to learn that it is not thus in the lands below the Rio Grande. In *The Red Man's Continent*, a sugges-

tive little volume by Ellsworth Huntington, it is stated on page 4 that "between the southern border of the United States on the one hand, and the northern borders of Argentina, Chile, and Uruguay on the other, the vast proportion of the blood is Indian." That also was the conclusion of the late Professor Edward G. Bourne, who ascribed to the Spaniards a humanity superior to that of the English as well as of the French. If one has any remaining doubt, it is possible to verify these opinions by a few voyages and a little inland travel. Indeed, one need only enter unhappy Mexico to find millions of Indians. Whatever may be the practice of the present generation that which preceded it never neglected an opportunity to celebrate the barbarism and brutality of the Spaniards. Echoes of the custom are repeated in our own time, and no doubt believed by prominent citizens of the United States. A single illustration will establish the truth of this statement and at the same time furnish a proof of the tyranny of tradition.

Looking into Part I of the *Cambridge History of American Literature* (G. P. Putnam's Sons, 1917) one discovers evidences of a friendly attitude toward Great Britain; also proofs of hostility to Spain. This fine volume of 584 pages, for the most part prepared by professors of English literature and of history, includes a chapter on Washington Irving. On page 257, the reader is informed that "Irving makes it clear that the opposition of the clerics and the apathy of King Ferdinand was at last overcome only through the sympathetic support given to the project by Queen Isabella." It may, indeed, well be that this belief is made clear in Irving's *Life of Columbus*, for in the era of unscientific history or of biography the preceding summary would have been entirely appropriate; that is, it would have been in harmony with the prepossessions of many readers, but in the year 1917 a scholarly contributor should have added the complimentary fact that there were clerics who favored the project of Columbus as well as clerics who opposed it. For reasons ethnical or theological, or perhaps ethnical and theological, this writer passes without observation a misrepresentation of one of the most interesting incidents in all history. This is accomplished by stating half a truth—the half that brands the friar. This is not the place to examine the literary heresy of prose poetry. Its consideration

as well as that of the character of Fray Agapida, in *The Conquest of Granada*, whose author created him with no more humanity than the monster made by Frankenstein, belongs to the realm of belles lettres. No extremity of distress ever afflicted a Moor that would extort from Agapida's devoted soul a tear or even a sigh. The products of the laboratory, it appears, are far more relentless than nature's men. *They* never lament the sorrows of mortals.

One cannot but admire the courage of authors who write of leading historical personages with meagre information concerning their subject and the era that is considered. The series of handy volumes called "Makers of America," and prepared by scholarly pens, appropriately begins with *Christopher Columbus, His Life, and His Works*. This book, written about twenty-five years ago, has contributed to establish some strange notions concerning the discoverer of America. Its author, pleased that he was able to emancipate himself from the thraldom of that uncritical admiration made fashionable by the style of Irving, among other things makes out for Columbus a career as a pirate. The Columbus Junior that this writer had in mind was not, however, a Genoese, a Ligurian or an Italian but a subject of Charles the Eighth of France, and a member of a family in no way connected with Christopher Columbus or his ancestors. Other accusations not less grave are preferred by this author, but as I have elsewhere examined some of them I shall not now restate the evidence. Moreover, many such misconceptions have been effectively removed by Columbians.

When men of letters write upon historical questions, they are likely to make an occasional slip, while historians touching literary themes have a footing not less uncertain. The writer in the *Cambridge History of American Literature*, already noticed, by accepting an error consecrated by time, unwittingly misrepresented certain worthy friends of Columbus. On the other hand, two avowed historians made the mistake of thus alluding in *Imperial England*, to a landmark in dramatic composition: "And when Henry VII came to the throne after his victory over Richard of York on Bosworth Field (1485) the parliament faced a crisis of which it was quite unconscious." For the moment, historians, proof-readers, and printers all appear to have been off

guard, for one of the landmarks in English literature is Shakespeare's *Richard III*, Duke of Gloucester. How the Duke of York was smuggled into this recent history is not perfectly clear. There was, to be sure, a play entitled *Richard Duke of York*, which many students believe was written by Christopher Marlowe; but these authors have in mind Richard, Duke of Gloucester who, as King Richard III, was, as stated by them, killed in the battle of Bosworth Field.

Perhaps the most brilliant literary light that has recently flamed in the historical firmament is Mr. Herbert G. Wells, whose summary of world history has been in much request. A description of his method of treating topics may be worth illustrating. In *The Outline of History*, II, 116, one reads: "When at last a Pope was appointed, he despatched two Dominican friars to convert the greatest power in Asia to his rule! Those worthy men were appalled by the length and the hardship of the journey before them, and found an early excuse for abandoning the expedition." This comment, which misrepresents the object, is shaped to criticise the action of the Pope, but, as we shall see, is afterward, by nice stylistic economy, employed to disparage the monks.

Italian history makes it plain that the strife that lengthened round the spears of the Orsini and the Colonna made Rome a place unfit for meditation or for business. The researches of Ludwig Pastor led that eminent author to conclude that "The unwearied assiduity of the Avignon Popes in taking advantage of every favorable event in the East, from the Crimea to China, to promote the spread of Christianity by sending out missions and founding Bishoprics, is all the more admirable because of the great difficulties with which the Papacy was at that time beset." I, 61. One wonders whether it was while making a study of the erotic sonnet that Mr. Wells came upon certain meterical rhapsodies of Petrarch and from them received his impressions of the Avignon Popes. Mr. Wells thus resumes his narrative: "But this abortive mission was only one of a number of attempts to communicate, and always they were feeble and feeble-spirited attempts, with nothing of the conquering fire of the earlier Christian missions. Innocent IV had already sent some Dominicans to Karakorum, and St. Louis of France had also despatched mis-

sionaries and a relic by way of Persia; Mangu Khan had numerous Nestorian Christians at his court, and subsequent papal envoys actually reached Pekin. We hear of the appointment of various legates and bishops to the East, but many of these seem to have lost themselves and perhaps their lives before they reached China. There was a papal legate in Pekin in 1346, but he seems to have been a mere papal diplomatist. With the downfall of the Mongolian (Yuan) dynasty (1368), the dwindling opportunity of the Christians passed altogether.....Then a fresh and rather more successful attempt to propagate Catholic Christianity in China was made by the Jesuits, but this second missionary wave reached China by sea." II, 116-117.

It is remarked, II, 118, of Marco Polo that "He had taken part in the first mission to Kublai Khan, and had gone on when the two Dominicans turned back." Referring to the arrival of the Polos in Italy, Mr. Wells adds: "But when they returned Christendom was in a phase of confusion, and it was only after a delay of two years that they got their authorization to start for China again in the company of those two fainthearted Dominicans."

Finally on page 117 the friars are once more alluded to in these terms: "Christianity was in a phase of moral and intellectual insolvency, without any collective faith, energy or honor; we have told of the wretched brace of timid Dominicans which was the Pope's reply to the appeal of Kublai Khan, and we have noted the general failure of the overland missions of the thirteenth and fourteenth centuries, The apostolic passion that could win whole nations to the Kingdom of Heaven was dead in the church." II, 127.

It will be noticed that the disciples of St. Dominic are first mentioned as "Those worthy men...." A little later it is correctly stated that they "turned back." The displeasure of Mr. Wells continues to increase, for he mentions them the third time as "those two faint-hearted Dominicans." The processes of change go on, and the author's resentment grows, because at last he dismisses them as the "wretched brace of timid Dominicans." One does not object to the author's versatility in characterization, though one may be permitted to inquire why he did not select for animadversion John of Plano Carpini, for *The Outline* mentions a mission to Karakorum. If the purpose of the historian was to

provoke mirth, the figure of friar John as a theme was infinitely superior to the idea of the two faint-hearted Dominicans. No talent is required to ridicule the person of this friar, but much effrontery is needed to disparge his energy of body and of mind. Why, it may be asked, did the historian fail to chronicle the exploit of a hero and squander his space upon men who achieved nothing. Being a monarch in the kingdom of letters, he has a right, as has a sovereign with his subjects, to dispense with rebellious principles which might drive him toward the sunlight of truth. It is to be regretted that Mr. Wells did not have something more of the intellectual energy of Friar John, for we would then have had from his docile pen a more amiable sketch of those unsettled times. One does not intimately know the extension of geographical knowledge who is unacquainted with the achievement of this brave and intelligent monk. From the days of Virgil, and doubtless long before, men of letters have taken strange liberties with fact. That great Latin poet, Dryden remarks, made Dido and Aeneas contemporaries, which, indeed, was not so great a blunder as afterward to make a lady die for love two hundred years before her birth.

It would be interesting to know why Mr. Wells substitutes for a spiritual hero, as was John of Plano Carpini, the picture of two timid monks. One thing is evident, namely, that the "wretched brace" of Dominicans better harmonized with his description of the Christian Church, an account that did not seriously endeavor to exclude the subjective. On this historian's pale and watery outline the energetic figure of a fearless and intelligent friar would blue the beauty of even perfect art.

If one desired to appear learned, a case might be begun by calling attention to the mistakes of detail in *The Outline*. The second expedition of Columbus, it is asserted, brought to the Indies 15,000 colonists. The actual number was about 1500. In 1493, as Mr. Wells is aware, no ship had a passenger list of 1,000. This slip is not due to any purpose to misrepresent facts, but is rather the estimate of one who is new to the history of the Columbian epoch. Again, his reference to the advanced New England patriots as "the Adams brothers" is an error of the same sort, namely, a lack of familiarity with the literature of the American Revolution, a subject that has been well, though not

exhaustively treated by English scholars. Trevelyan, to be sure, has written extensively on this subject.

It may not be uninteresting to notice in this place a singular method of treating certain historical characters. To that subject my attention was first directed by re-reading in *Modern Eloquence*, Daniel Webster's well known oration on John Adams and Thomas Jefferson, delivered in Faneuil Hall on the 2d of August, 1826, in commemoration of those two statesmen who had died on the preceding Fourth of July. In the course of that splendid eulogy he digressed to pay this feeling tribute to Charles Carroll of Carrollton:

"Of the illustrious signers of the Declaration of Independence there now remains only Charles Carroll. He seems an aged oak, standing alone on the plain, which time has spared a little longer after all his contemporaries have been levelled with the dust. Venerable object! We delight to gather round its trunk, while yet it stands, and to dwell beneath its shadow. Sole survivor of an assembly of as great men as the world has witnessed, in a transaction one of the most important that history records, what thoughts, what interesting reflections, must fill his elevated and devout soul! If he dwell on the past; how touching its recollections; if he survey the present, how happy, how joyous, how full of the fruition of that hope, which his ardent patriotism indulged; if he glance at the future, how does the prospect of his country's advancement almost bewilder his weakened conception! Fortunate, distinguished patriot! Interesting relic of the past! Let him know that, while we honor the dead, we do not forget the living; and that there is not a heart here which does not fervently pray, that Heaven may keep him yet back from the society of his companions."

That complimentary paragraph happens to be omitted in *Modern Eloquence*, Vol. XV. In my opinion the publishers of that useful work did not mutilate a masterpiece and are not even aware that it has been done. However, the text of the celebrated oration on those leaders in the movement for independence, as found in Webster's Works, Vol. I, is likely to survive all interested versions.

The omission just noticed was the result of design. The same distinguished patriot was equally unfortunate at the hands of

an author of deserved reputation. In that gentleman's excellent *Literary History of the American Revolution* he fails to mention the letters of "the First Citizen," who conducted a controversy with "Antillon" (Daniel Dulany). Every serious student is aware that literature is an emanation of the life of a people. As the dramatic note was the dominant one in Elizabethan literature, so in the applied literature of the American Revolution political writings were the prevailing fashion. It may be, indeed, that those papers were rejected as journalism. But if one's principles lead one to choose specimens from the Tory side, one should, in order to furnish one's reader a standard of comparison, take care to illustrate the dullness of the opposition. Some principle, or lack of principle, led to the exclusion of Charles Carroll as even a minor author of the era of Independence.

The motive which marred the text of a splendid speech, and the canon of criticism that ignored a patriot's literary efforts appears also to have operated to exclude Charles Carroll from a place in the series of valuable biographies known as "American Statesmen." It is not that the matter was never called to the attention of its scholarly editor, for it has been. When it was brought to his notice, however, the series had been closed, though it was reopened to admit other public characters. Was it because of a different church fellowship? I am not attempting to explain what I am unable to understand, but merely describing the enigmas that perplex a reader of American history. Pedestrian qualities will never interpret such riddles. In order that the vision may be strengthened the wing of genius is needed to waft one near the wells of light. This illustrates the treatment of history by omission; its presentation by emphasis has already been noticed. Instances could be indefinitely multiplied.

From the preceding remarks it may be fairly inferred that in my opinion an accurate outline of political history may be collected from the works of non-Catholic writers. That it is possible for one to do so I have no sort of doubt. However, it is not always the most direct way to the treasures in the temple of history. To acquire a just notion of any event connected with the conflict of creeds one must consult many authorities. To this statement there are not a few exceptions, for there are historians whose constant object is to relate facts. In this instance I may

be permitted to draw an illustration from Ireland, the ancient hunting-ground of the economist, and a land that ought to be interesting to historians. The annals of that country show many points of contact with the United States, connections but very imperfectly understood by even our leading historians. These cannot, however, at present be developed. Nor am I at all assured that writers confident of their conclusions would be pleased if one were to interrupt their thoughtless investigations.

The greater our ignorance of any subject the more firmly are we attaached to our opinions about it. I believe that it is John Stuart Mill who gives an illustration of this just conclusion. The knowledge of professional historians in the United States comprehends many important tracts of human events. But all beings under the moon have their limitations. In some mysterious manner it has happened that our men of lore know almost nothing of the history of Ireland. It could not be that that western outpost of Europe slipped off the earth, a sort of rebellious planet, and for ages thus eluded the scrutiny of the *gelehrten.* For the following reason I am inclined to believe that it must have been the perfect piety of men that has effectually discouraged all attempts to find out anything about that island or its people. In a postscript to *The Simple Cobbler of Agawam* the Reverend Nathaniel Ward informs his readers that the Devil, after vainly tempting Jesus on the pinnacle of the Temple, took Him up into a very high mountain whence the evil spirit "showed Him all the kingdoms of the world, and the glory of them," but concealed from the vision of our Lord the island of Ireland, because he had resolved to keep that for himself. It is unncessary on this occasion to inquire for whose chief delight the centuries have kept that kingdom. Whatever its destined use, it appears that American historians have almost unanimously kept off that reservation. From a hundred streams of knowledge one may gather materials for reconstructing certain phases of Irish history. To go no farther back than the reign of Queen Elizabeth the situation in Ireland was not extremely complex. There was then in the island a Celtic population with a slight English admixture and perhaps a stronger Danish strain. In religion nearly all were Catholics. Above them was an English ruling class that was Episcopalian. Later there acceded to this govern-

ing group many Celtic Irish. Of the forces influencing their change of creed the most potent appears to have been, as it still is in India, the assurance of worldly advancement. Up to 1609, then, there was a ruling class largely, though not exclusively English and entirely Episcopalian; also a great mass of Catholics impoverished by wars, by confiscations, and by bad government. It was into a country so circumstanced that James the First sent emigrants from Scotland and fewer from England. The latter had been living under the best government in Europe, while the former enjoyed the benefits of a political system only a little inferior to it. The newcomers, therefore, were more prosperous than the native Irish, who had long been ruled as a conquered people and whose economic condition was further impaired by confiscations yet to be.

The greater prosperity of the Scottish settlers as well as of their descendants is usually explained by a reference to the superior merits of Calvinism. Few are so guileless as to be imposed upon by reasoning so shallow. From Hume's *History of England* one gets certain facts; still others may be obtained from the writings of Adam Smith; these are supplemented by statements of Young and by the discussions in Mill's *Principles of Political Economy*. There are to be found in even the uncomplimentary references of Macaulay facts favorable to the subject race. Wherever it appeared to be useful to disparage the old church, many non-Catholics have told a partial tale, but from their collective works it is easy to write a plain, unwrinkled story.

At the time of the American Revolution the upper class in Ulster was eager to obtain a share of political power, engrossed by members of the Established Church, and looking to that end, a little later actually joined hands with the Catholics, who were dreaming about emancipation. By unwise British legislation many Presbyterians and others from that province had years before been driven to North America. It is easy to believe that they carried with them strong feelings of resentment. Anglo-Irish and Celtic Irish had likewise been going thither. In our histories nearly every achievement of leaders in these groups has been set down to the credit of the Ulster immigrants. This practice offends the Irish in America, because it appears to

justify the contempt with which they are often regarded by Anglo-American writers. But this is not the present theme.

By most contemporary historians the Irish and the Scotch-Irish have been as perfectly mixed up as the babies in *Pinafore*. That is, they have been as careless as Little Buttercup in the opera, and they appear to believe that their appointed function is to furnish entertainment. The fact is, harlequin has no reported performance half so funny. One need not descend to a fiery altercation with an author who believes that General Sullivan was "Scotch-Irish." Whether the ancestors of that brave officer were known to the "Lyon-king-of-arms" in Scotland is a matter easy to ascertain, if one could possibly entertain a doubt. A little knowledge of the development of the United Kingdom, however, would lead one first to apply in Dublin at Birmingham Tower. There one will discover, if the records of that office have survived the recent convulsions, the names of those chiefs and families distinguished by armorial bearings. An intelligent inquirer would consult the records of the herald's office or the lists of landed gentry instead of the commentaries on theology for the settlement of disputes so puerile. We, however, are accustomed to adjudicate all such controversies by applying the principle of majority rule, which with equal confidence determines the merits of rival candidates for office or the wisdom of teaching in our schools the German and the Greek.

It is unfortunate that non-Catholic scholars do not more frequently investigate some of the obscure influences shaping current social tendencies. An accurate knowledge of such movements would make it easy to direct the stream of popular opinion into channels that would confirm patriotism and promote harmony. If our state is to accomplish its high mission, discordant bands must be subdued to homogeneity. Nothing would more effectively contribute toward so desirable an end than to make the groups acquainted, but it were better that that service be performed by representatives of the majority. Exponents of the pariah races, indeed, may sometimes speak with more eloquence, but it is certain that they do so with diminished authority.

Before closing these remarks I desire to congratulate the Catholic history teachers of the United States upon the marked

progress shown in their work during the past decade; likewise to send them a message encouraging perseverance, and to venture a few suggestions which, if adopted, will not fail, it is believed, to bring still greater improvement. To do this I beg a further exercise of your patience.

This should be the beginning of a golden epoch for teachers of American history, because the pressure of events has given them the public ear. Local leaders, silent in the presence of persons conversing about philosophy, the modern languages, mathematics or the natural sciences, become eloquent, should the discussion chance to turn upon the defects of school histories of the United States. For testing those textbooks they have their various touchstones, and in them manifest a confidence as perfect as did Ithuriel in the temper of his celestial spear.

From this welter of words about school histories has there emerged for citizens any clear message or has there been conveyed to publishers any spirited warning? In manifold ways the American people have been informed that those authors are unpatriotic who stress only the frailities of Revolutionary worthies, who, the world knows, preferred the light of freedom to the glow of their own hearths. Nevertheless, such writers confirm a growing tendency to disparage the worth and the work of early leaders. They also persuade this restless generation that the fathers of our Republic were just such persons as are the public officials of to-day. This flattering estimate is destined to grow in favor, and its present strength may be somewhat responsible for that recklessness which is prepared to experiment with a new type of President or to confide in courts untrammeled by tradition. If public criticism does not encourage authors to strive for wider scholarship, it is almost certain to recommend prudence to their publishers.

What could have persuaded so many authors, almost in the self-same season, unduly to emphasize the shortcomings of revered leaders? The obvious, though incorrect answer is, a golden pressure without. The change, however, was coming on apace before the World War with its resulting accession of good feeling toward England. Between authors and publishers there sprang up a rivalry which ran to novelty; there was an eagerness to be the channel of new tidings; and there was the unami-

able human feeling that is offended by examples of excellence which seem forever silently to rebuke mediocrity. Collectively these and kindred forces will sufficiently explain the passion for innovations that degrade. Furthermore, in dress, in music, in architecture, and in literature there always have been and there always will be changes in taste. There will be seen faults in the beautiful verse of antique pens and generally disdain will be expressed for many of the aesthetic principles of the past. The popular objection, however, is not that commercial competition has altered but that interested motives have changed an outline of historical events deemed as securely fixed as the everlasting hills. That is a subject too considerable in range to be examined in the expiring moments of this address. I have been long in coming to the important part of my paper.

Every observing educator can think of schools and even of colleges in which the subject of American history is indifferently taught. Instruction in that branch may be entrusted to *any* teacher. What is the justification for assigning to a science so important a place in the curriculum admittedly subaltern? Many of those who shape academic schedules and who boast an unaffected devotion to the principle of nationality will be found lacking in patriotism. There are others besides socialists who believe that nationalism is ungenerous; that it is cowardly; that it may descend to meanness, and even to mendacity. It required no supernatural insight to predict before 1914 that one day the idea of innate race superiority, with its unnumbered hatreds, would desolate the earth. Its career has but begun. Genuine patriotism, on the other hand, is known by its regard for truth and by its deep interest in humanity. The feeling of nationality is willing to engross every advantage that flows from membership in a mighty state, and is likely to boast of its grandeur. Patriotism, marked by sincerity and by a readiness for service, is not jealous and would not willfully and intentionally disregard the welfare of any citizen. It works not for groups, but for all.

Though the subject matter of school histories is more diversified than formerly, in style they show little if any improvement. But this offense against the principles of pedagogy is not the main grievance. Leaving out of consideration the inferior com-

position of so many texts, and the wretched form of so many others, the American people have a just ground of complaint not alone against certain authors and certain publishers but against many school administrators, who require careful preparation of all instructors except those who teach history. *That* is a structural weakness in our system, and if we are seriously to expect enlightened political progress, this deficiency must in some way be effectively supplied.

With the meanest of histories a trained teacher is certain to attain to moderate success; with the best of books an unfledged instructor will hardly avoid failure. Is there, then, no advantage in the use of well written textbooks? If one aim at excellence, a good manual is indispensable. On the other hand, in spite of the ablest masters a poor textbook will work a measure of mischief. The use of inferior outlines is, therefore, by all means to be avoided. But no manual, no matter how high its worth, will compensate for the defective scholarship of an instructor. Therein lies the danger. All history teachers, non-Catholic as well as Catholic, should beg the Giver of good gifts that an opportunity be provided which will enable them to receive systematic instruction in the history of their own land.

In hesitant whispers to trusted friends the explanation is sometimes hazarded that American history has little intrinsic interest and only the slightest cultural value. If these assertions were true, they would almost vindicate the conduct of those who in their program of studies assign to it either a subordinate place or no place. It must be conceded that oftentimes this subject is so presented that the element of interest is suffered completely to escape. Of the language in which the greater part of American history is written those educators know even less than they do about its important aspects. They were instructed in schools where English literature was one of the scrap-heap branches, as, until recently, it was in very many places. An instructor will only be able to impart to his exposition a touch of interest if he minutely knows his science and is familiar with its cognate branches. Above all must he strive for and acquire a mastery of expression. The fact is, the stream of American history, from its first fountain, flows past forests teeming with intellectual riches.

It was an orator of the revolution in France who exclaimed, "Citizen,..... my mother is the Republic!" and a poet who described her as *fairer of face than the daughters of men.* In their own land and its story American boys and girls should be taught to take an intelligent delight. Those educators who have either banished United States history from their halls or who assign it but menial service in their scholastic economy thereby give notice to the public that in their affections America does not keep the first place. By this neglect of an important science many of our future citizens are likely to be embarrassed through all their days.

In other lands there have been storms more wild than any that has swept our shores, but in few countries has there been in the level light of freedom and prosperity a change in standards so complete. Does history instruct us patiently to await a restoration? On the contrary, few of its utterances are more clear than that discarded political ideals or forgotten educational fashions are never resurrected. They would hardly be reëstablished by the magic of an angel's trumpet, and, it is to be feared, no spirit so potent abides with us.

In closing I shall venture to offer a few hints that, I believe, will be found helpful. These are not intended for the benefit of veteran historians who have honored me by their attendance, but for the guidance of beginners whose situation requires them to teach history, but who have never been instructed in any of its important phases. A teacher who has not worked out the relation of historical events as carefully as in geometry he has studied the properties of limited portions of space can hardly avoid failure. Dissatisfied with his lack of success, his untutored impulse will urge him to a change of textbooks, but that traveled highway leads only to disappointment and discouragement. If his task lie in the grammar grades, he should select a manual written by one who has demonstrated his interest in, and knowledge of history by having made contributions thereto.

The grade teacher should get such a book as that described and of it take rather copious notes from the first page to the last. This method of study requires time, very much time, but no practice yields so abundant a return. At the outset every teacher has his own vocabulary. To summarize an author's paragraph

one must dwell long enough upon the content to understand and to express its thoughts. When this has been completed, the student will have added to his own vocabulary much of that employed by his author. When he has thus reached the end of the volume, it will be of little value to make a further study of the same book, though it would do no harm to give it one reading without the interruptions incident to note-taking. It will be found better to obtain a high school history. Studied in the manner described, that will not only confirm but extend the information gained from the grammar school outline. The new facts acquired in that course will be further strengthened and amplified by afterward taking full notes of a college history. This advanced reading will simplify what lies behind. When that has been done, the reading of after years will easily fall into place, and only the new matter need be noted. All later books well digested will serve for young instructors as reviews and to some extent as new views. I am aware that so great an authority as Francis Bacon states that taking notes requires more time than do three careful readings, and is not so beneficial. But one should remember that Baron Verulam is described by Pope as "the brightest, the wisest, and the meanest of mankind." Except for the favored few, who need only a single glance at a printed page, the taking of notes is indispensable, and for the average instructor has a double advantage, namely, it enlarges his vocabulary, and, for a reason that no psychologist has satisfactorily explained, securely fastens the facts in his memory. That faculty cultivated in this manner will enable one to do things that people in general deem extraordinary. I would not, indeed, assert that one can remember what one desires to, though it almost amounts to that. After a teacher, no longer a beginner, has digested the elementary history and the secondary histories, is he safe in indulging in a little quiet slumber? At that stage he would better consider the subject of history by topics. The suggested reading it would be well to supplement by studying histories of such topics as the following: finance, tariff, transportation, agriculture, industry, diplomacy, political parties, the presidency, socialisms, *etc.* By that time the teacher that we have been directing will be able to guide himself in browsing among the biographies of our leading statesmen. Thereafter he

can examine the significance of the more important commonwealths, and, if interested, consider the smaller administrative units.

When an instructor has painfully or pleasurably done some such reading as we would prescribe, there is yet much behind. Something more is needed than hard reading and note-taking to obtain a firm grasp of constitutional history, for that part of the science has a terminology that must be learned before any profitable study is possible. I shall not assert that this part of the science can be made as simple as the alphabet, for neither lawmakers nor jurists find it so, but the outline can be so presented as to be understood by every serious student. I very much regret that there is not now an opportunity to illustrate my ideas about this phase of our subject.

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# FATHER ANTONIO VIEIRA, S.J., IN BRAZIL

The first white man to gaze upon the shores of Brazil was Vincent Yañez Pinzon, a Spaniard who had been a captain under the great Columbus. On January 26, 1500, he sighted the shores of the section of the huge continent which was known afterwards as Brazil. He led his vessels north along the coast. Several landings were made, but the natives, who had gathered near the shore at the sight of these strange crafts, would not allow the Spaniards to remain. Pinzon was not anxious to risk his men in the face of this opposition so he continued north, skirting the coast to the Orinoco, thence returning to Europe. The news of this discovery aroused little interest in Spain, her attention being directed elsewhere.

Better fortune was in store for Pedro Alvares Cabral at the head of an imposing company sent forth for exploration by D. Manuel, King of Portugal, to exhibit Portugal's power to the people of the Orient. He stood well out to sea from the Cape de Verde Islands in order to avoid the calms along the coast of Africa, and after several weeks discovered the Brazil Coast where he made a landing on April 25, 1500 and took possession for Portugal. Unlike Pinzon, Cabral found the natives affable and mild and had no difficulty in making friends with them. The country was found to be fertile and well watered, heavily wooded and having a pleasant climate. The natives were very numerous as he judged from the increasing numbers of them that came down from the inland districts with each passing day; they were unclothed, of a brown color, sturdy physique, and lived in a most primitive manner. Their friendship was assured by making them presents of beads, eye-glasses, and other trinkets such as had been distributed among the blacks of Africa. Therefore, everything being favorably disposed, the first settlement was made, which retains even to this day the name Cabralia in honor of its founder.[1]

During 1501 a fleet of three ships sailed along a part of the coast naming capes and bays, and charting the shore line. Two

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[1] SOUTHEY: *History of Brazil.* Vol. I, pp. 1-10.

years later the King decided to rent out the new country for three years, considering this a feasible method of establishing a hold on his vast new territory. The tenants were to explore annually, stated distances of the coast and erect a fort to protect their activity in collecting strange animals, slaves, and brazil wood, by which they planned to make their profits. An added inducement was the possibility of finding a passage to the west, which would provide the greatly desired route to India. The tenancy was taken by Fernã de Noronha and a group of companions, and by 1506 they had accumulated a tidy profit from trade in brown wood, paying 4,000 ducats to the crown.

A few years later the ship Bretoa, with a full complement of officers and men, sailed from Tejo with permission to bargain for parrots, cats and, under certain restrictions, slaves. After spending a month at Cabo Frio the ship returned to Portugal carrying a very rich cargo. The fame of the new land, now uniformly called Brazil because of the abundance of that wood found there, was on every tongue and its wealth and unknown creatures were the wonder of the world. The extraction of wood from the littoral areas advanced so that storehouses were erected on islands and points of vantage along the coast, to afford a safe place for the gathering of the products between sailings.

In 1513 another advance was made down the coast when two ships sailed south six or seven hundred leagues into an area previously unknown. They reported seeing snow-covered mountains to the west which indicates that they were well down on the coast, not far from the long-sought western passage, discovered by Magellan, a few years later.[2]

At Bahia, Diogo Alvares, a Portuguese adventurer, found himself in pleasant surroundings among friendly Indians and decided he would stay. He gained the confidence and friendship of the chief of the tribe, by means of his European methods of doing things, and shortly married the chief's daughter. Other wives he took also and became the father of a numerous progeny, to which many families in Bahia to-day claim to trace their ancestry. After a few years, upon the arrival of a French vessel in the bay, Alvares suddenly decided to see Europe once again.

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[2] ROCHA POMBO: *Historia do Brasil*, Vol. III, pp. 41-118.

Taking his favorite wife with him, he fled to the ship, amid the protests of his other wives, and sailed away to France. Upon their arrival at Paris, Alvares and his Indian wife were the center of much interest, nor was idle curiosity the reason for this interest. The French were eager to detain Alvares in Paris in order to persuade him to foster French interests in Brazil. The situation during these early years of the sixteenth century, in regard to South America, was not satisfactory to the nations interested. The line of division made by Pope Alexander VI was disregarded by the Portuguese and Spanish, whereas the French, supposedly out of the picture entirely, were extending their influence wherever possible. This is shown by the advances made to Alvares in Paris, who, while not the only settler along the Brazil Coast, had, however, a great influence among the Indians of Bahia.[3]

The activity of the Portuguese in Brazil was soon duplicated by the French who also sent ships to secure wood and to barter with the savages. Such action was resented immediately by Portugal who had a threefold claim to the sole proprietorship of the territory, namely the Papal Concession, the Treaty with Spain, and the discovery. It was not admitted that the presence of Frenchmen in Brazil was justified and steps were taken at once to expel them. An obstacle presented itself in the alliance with the French, of the Tupinambas Indians, although the Tupiniquins, a traditional enemy of the latter, were allied with the Portuguese. For a time this opposition of forces hindered the efforts of the Portuguese in ridding the country of their rivals. Continued protests to the court of France had been unavailing so that when D. João III came to the throne of Portugal, the matter was very serious and called for drastic action. A ship sent out to patrol the coast, under the command of Christovão Jacques, returned with three hundred French prisoners, after having pursued other interlopers until they fell into the hands of hostile Indians. It was determined by the Portuguese government that without settlers on the land, the guarding of the coast would do little good. The view was shared by Jacques who offered to transport one thousand Portuguese to Brazil, while

[3] SOUTHEY: *Op. cit.*, Vol. I, pp. 38-39.

João de Mello da Camara made a similar offer. Opposition existed among the people, however, and the offers had to be declined; but some settlers went out on a ship captained by Martim Alfonso de Sousa. In January, 1531, after putting his passengers ashore, he captured three French vessels off the coast of Pernambuco. Attention was still centered on populating the territory as the best means of keeping control of it. On the advice of a Portuguese resident of France, settlements were scattered through the most accessible parts of the wood forests. In this way the forests were protected from depredations while on the other hand wood was refused to the Frenchmen who wished to buy it, and they had to sail away with empty ships. This prohibition was effective to some extent but the French continued to trade with the savages and persisted in their hold on Pernambuco where they erected a fort. The fort was destined to be short-lived for it was bombarded by Pero Lopes, captured after eighteen days and part of its garrison executed, the remainder being taken to Portugal and cast into prison at Algarve.[4]

The Lisbon government then determined to establish in Brazil a system of Captaincies similar to those in the Azores and Madeira. Several purposes could be accomplished by this procedure, grants being made to such nobles as were apt to expect rewards for their past services to the crown. In this manner, these claimants were satisfied and the government was saved the expense of colonization. The Captaincies usually had a frontage on the sea of fifty leagues and a depth inland unlimited, except by the power of the Captain to subdue the natives. The Captaincy carried complete civil and criminal jurisdiction and was hereditary, and though considerable money was necessary to maintain and control such a territory, there was, on the other hand, a splendid opportunity for the Captain to enrich himself on its natural wealth. Difficulties which were not present in the Azores and Madeira, however, were encountered in Brazil, due to the vast expanse of the country and its distance from Portugal.

The first Captaincy was undertaken by Martim Affonso de Sousa who, in January, 1531, discovered Rio de Janeiro. The Indians at this place possessed habits and characteristics unlike

[4] CENTRO INDUSTRIAL DO BRASIL: *O. Brasil*, pp. 29-33.

any of the tribes previously encountered. After exploring the country and coast in that vicinity, a town was established on the Island of St. Vincent.

Pedro Lopes de Sousa, a brother of Martim, and equally noted with him for taking St. Francis Xavier into the east, also acquired a Captaincy. Between 1531 and 1540 many grants were accepted by the favored nobles of Portugal. The greater part of the Brazilian Coast was parcelled out, but the penetration toward the interior was slight. Many of the Captains, neither peacefully nor by force of arms, could successfully displace the natives, while in some cases those who did press inward for a distance found their territory growing so large and unwieldly as to become unmanageable. The differences in the strength and resources of the various Captaincies resulted in proportionate differences in their size. Although the ocean frontage of each grant was approximately equal to that of each other grant, the distances they were able to penetrate into the interior depended upon the type of natives encountered, or upon the barriers placed in the path by nature.[5]

In spite of great handicaps, the development of the Captaincies was marked, and it was recognized that some step must be taken to give permanence to the development already attained and to prepare the way for greater things. Many of the Captaincies at this time were sending to the mother land goods of their own production as well as those acquired through trading with the natives. Tobacco, cotton, and sugar were being grown to some extent. This trade development emphasized the lack of unity and co-operation between the several Captaincies, stressing the necessity of a general uniform policy in the entire country, and showed the desirability of a greater interest by each Captain in the problems and affairs of the others. The Spanish were on the coast in the south, the Dutch in the north, and many pirates sailed the seas, none of which elements added to the prosperity and peace of mind of the Brazilians.

To fill the patent need, Governor General Thomé de Sousa was appointed from Lisbon in 1549 and he lost no time in applying himself to his task. His staff comprised a Captain General (Capi-

[5] ROCHA POMBO: *Op. cit.*, Vol. III, pp. 119-147.

tão Mór), in charge of civil and military administration, a Quartermaster General (Provedor Mór), in charge of supplies, a Chief Justice (Ouvidor Mór), and a retinue of under officials. Headquarters were established in Bahia and agents appointed to maintain contact with the other Captaincies. On the same ship as the Governor, arrived six representatives of the Society of Jesus to engage in missionary work. From the outset they worked in closest harmony with Thomé de Sousa, and wrote the opening chapters of a story of singular accomplishment, whose plot, laid in this new continent, was to be built around the lives of a tireless, self-sacrificing body of men.[6]

The second Governor, D. Duarte da Costa (1553-1557), had to contend with more trouble from the French, who persisted in dealing with the Indians, causing great inconvenience and trouble to the Portuguese Captaincies. Settlements were twice attempted by the French but were unable to endure in the face of natural difficulties and the opposition of the Captaincies. During the campaign against this attempt of France to regain her hold in Brazil, Mem de Sá, an able soldier, succeeded to the Governorship, and brought to a successful end the military operations in which he had been active from the first. Upon his death in 1572 Brazil was divided into two parts, and a Governor designated for each. This period saw war upon the Indians, a stimulated search for precious stones and an increase in the importation of slaves from Africa.

In 1580 Philippe II of Spain inherited and, by force of arms, incorporated Portugal into his kingdom. At the outset Brazil was not adversely affected by this change, continuing her trend of the recent years. Some Frenchmen still frequented the region of the Cabo Frio but they became quite powerless when the Portuguese gained the friendship of the particular tribes of Indians with whom the French had been on the best of terms. In the various Captaincies new tribes were subjugated and new lands opened up.

The opening of the seventeenth century found Brazil in the process of transition, slowly but surely coming to a full realization of its own great possibilities, and the stage was set for the

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[6] *Ibid.*, Vol. III, pp. 289-343.

appearance of a principal actor, who was soon to step forth and play his part.[1]

Antonio Vieira was primarily and essentially a Father of the Society of Jesus. Therefore a brief examination of the history and activities of that great organization prior to Vieira's identification with it will not be out of place. The Society was founded at Rome in 1534 by St. Ignatius Loyola with ten followers, for the propagation and strengthening of the Catholic Faith everywhere. Ignatius in 1558 drew up the Constitution embodying the rules under which he and his companions had been living and which still remains unchanged. In spite of many attacks and calumnies, the growth of the organization was rapid. The new members, during the first years, were trained and educated in France and as the wonderful ability of the new body of religious became known, they extended their work to every country of Europe, founding colleges in Italy, Spain, Portugal, France, Germany, Poland, Belgium, and the British Isles. The particular work of the Jesuits was, and is to-day, preaching and the teaching of young men. There have been, however, many superlative writers of both prose and verse in the Society, as well as scientists, physicians, musicians, and artists of note.

As the professed Fathers of the Society, in addition to the three vows of poverty, chastity, and obedience, also take a special vow of obedience to the Pope, to go wherever he may send them, it is not strange that the Jesuits were very prominent as missionaries, hundreds also going to the Missions of their own accord. Portugal and Spain were the great colonizing powers at the time of the foundation of the Society and the heroic deeds of their explorers are inseparably linked with the unostentatious and self-sacrificing devotion of the "padres" who invariably accompanied the expeditions. The Portuguese possessions were traversed by St. Francis Xavier, "the Apostle of the Indies," who made thousands of conversions. With headquarters at Goa in India, he did an heroic work among the natives of that Peninsula, and organized Missions for the East Coast of Africa. He worked eastward to Malacca and Macao, the Portuguese posession on the China coast, and thence to Japan. These invasions of heathen lands were not

[1] *O. Brasil*, pp. 45-54.

without their toll of martyrs, but the harvest of souls was great. At the end of the sixteenth century it is estimated that there were in Japan 1,800,000 Christians as a result of the labors of Xavier and his companions. This almost unbelievable figure is a tremendous tribute to the tireless efforts of these noble men. Finally in 1552, after years of suffering and privation in bringing the true faith to those great heathen nations, "the Apostle of the Indies" died on his way to China in a search of more souls. Not long after, Portuguese Fathers formed a Mission in China and met with great success.

On the other side of the earth, in Central America the Mission was divided between the Spanish and Portuguese Jesuits. Thence they radiated, the Spanish Fathers going north into Mexico and far south to Paraguay and Argentina, the Portuguese going south to Brazil, led by the great Nobrega whose success was instantaneous. The magnitude of his task can be judged from the conditions existent there. First of all, the colonists were in need of spiritual aid, having fallen away during the preceding years from their European standards of living. Coming to a new land they had found themselves in an unknown world amid strange and untried conditions. It was necessary to find another way to live; to learn new methods and to do without many things that were considered essential before. It is not surprising then, that they fell into the loose and easy ways of the untutored natives. Thus the undertaking awaited the Fathers of restoring these people to something like their former social state before beginning to devote themselves to the natives. The task was difficult, and though the results of their endeavors were gratifying, the missionaries for years were confronted with the problem of these recalcitrant colonists.

The organization of religion in the towns demanded of the Fathers unceasing attention and care, but the unanimity of the men of God and their relentless zeal were bound to culminate in success. Territories were assigned to the various Jesuits and in a surprisingly short space of time little churches were springing up on every side. As progress was made the structures increased somewhat in number, but markedly they improved in size and construction.

The missionaries were always represented in the personnel of

any company that went forth to explore the unknown forest. They accompanied the pioneers to say Mass, to hear the confessions of the band, to minister to the sick and injured and, when necessary, to conduct funeral services. The thoughts of the rugged missionaries were not exclusively for their companions however; they burned with the desire to bring to the ignorant savages a knowledge of Christ and the true religion; they wished to make friends with these people of the forest in order to bring them the benefits of civilization. As a large armed party could not always approach the Indian villages without provoking an attack, very often a pair of missionaries would set out attended by only two or three armed men for their defense, and would spend weeks in the wilds, passing from one tribe to another. Occasionally when traveling this way, they encountered hostility but as a general rule they were able to convince the savages of their innocent intent and were admitted to the villages and accorded excellent treatment.

The first advances made in the penetration of the interior during the latter part of the sixteenth century, were due in great part, therefore, to the missionaries. As a branch of their activities the Jesuits also established in all parts of Brazil the so-called "Reductions" where the Christianizing of the natives was carried on; and in conjunction with this religious instruction they were taught how to plant and care for small crops, and to do other useful things advantageous to themselves.[8]

Early in the seventeenth century, Father Andrew White, an English Jesuit, followed his country's flag to what is now the State of Maryland, where, aided by four other Jesuits, he ministered to the Catholics of the colony. The Jesuits of France also were represented in the Missions wherever French possessions were found. In Canada, the Antilles, Martinique, and Guiana, into the Mediterranean and Africa, everywhere they carried the message of Christ.

Such, then, was the far-reaching influence of the Society of Jesus at the time of the youthful Vieira's admission to its membership. The stage was set for him, presenting a noble tradition

[8] SOUTHEY: *History of Brazil*, Vol. I, pp. 270-280.

to be upheld, and future events will show how adequately he filled a big place in the early history of Brazil.

At the age of six years Antonio Vieira first set foot on the great continent which was to be the fertile field of his labors. Born in Lisbon in 1608, he was but a child when his father received a public appointment to Bahia and removed his family to that place. The mother was a pious woman and taught the boy to regard his religion highly. At the proper age he was enrolled in the Jesuit College of Bahia to be trained in literature and the humanities and all the studies suitable for one of his age. He showed an aptitude for his work and developed a desire to join the ranks of his learned professors, so at the age of fifteen he was received into the Novitiate of the Society of Jesus to enter upon that formidable course of study and strict training which is necessary to the making of a Jesuit Priest. This step, taken in the face of opposition from his parents, was the inception of a remarkable career, instead of the ruining of his career as it was considered by his family.[9]

In order to escape the annoyance of his family, the young novice was sent by his superiors to nearby Espirito Santo, where some of the Fathers were working among the natives. Here his vocation was strengthened and he gained some appreciation of the great work to be done in bringing to these ignorant Indians a knowledge of Christianity and the benefits of civilization. In aiding and observing the work of the Fathers, Vieira saw the necessity of knowing the language of the savages if the missionary work among them was to go on without serious handicap. He made fine progress in this study which was a special task of the novices who hoped to go out as missioners to the savages. The "tupi-guarany," as the general language of the country was called, was well understood at this time as is demonstrated by the fact that years before, the great pioneer Jesuit, Father Anchieta, had written a grammar of the Indian tongue, and now, like Latin, it was spoken in the Jesuit houses of the Province.

The two-year period of novitiate is a preliminary training for the young men who aspire to take their places in the ranks of Ignatius. They cast aside all thoughts of the world and give them-

[9] D'AZEVEDO: *Historia de Antonio Vieira*, Vol. I, pp. 8-12.

selves over to the direction of their superiors who guide their spiritual and physical activities during this time. Manual work is part of the schedule and the fundamentals are taught of preaching, teaching, and catechizing, the three great activities of the Society. The high virtue of obedience, vowed with poverty and chastity by every member of the Society of Jesus, is inculcated into the novices. They are detailed to lowly tasks, such as planting in the garden, washing the floors of the building, or assisting in the kitchen. Such duties as these probably work a real hardship on a novice of the type of Vieira, who had perhaps received a great deal of attention from a fond mother.

In the days of Vieira's novitiate it was common practice for two or three novices to journey miles on foot, carrying little or nothing to eat and to depend for shelter upon the kindly folk of the countryside. To gain experience for the missionary work they intended to undertake, they would plunge into the deep woods, struggle through mire and swamps and scale the rough hillsides. So passed the busy days of young Vieira, preparing himself eagerly for the work which lay before him.[10]

The second year of novitiate was interrupted by the attack of the Dutch on Bahia, May 9, 1624. This event opened to the youth a new subject on which to exercise his active mind. In these days of Bahia's distress he was storing his first impressions of political and military matters which gave an impetus to his interest in world affairs. He observed the Dutch attack closely and recounted the procession of events with a clearness and detail unusual for one of his years. D'Azevedo cites this passage from the "Carta Annual" of 1626, by Vieira to the General of the Society:

> With the light of the following day appeared the enemy armada, which, divided into squadrons, made entrance. Trumpets on all the ships played the call of battle which, with the red of their bulwarks came from afar, boding ill. The Dutch standards showed themselves, streamers and banners which, fluttering from the spars and towering mastheads, descended even to sweep the sea with such majesty and grace, that, to

[10] ROCHA POMBO: *Historia do Brasil*, Vol. IV, pp. 62-93.

> those not terror stricken, they made a lively and beautiful sight. In that order they safely approached, without any interference from the forts, because the port is so wide that they had space to avoid the shots. So easily he came abreast of the city, the Admiral did not fire a shot and he sent away a small boat with a flag of peace.

The letter goes on to show the outcome of this unusual entrance by the enemy. The flag of truce was fired upon which, of course, meant war. The Dutch ran their ships into the shore and drove the defenders back until nightfall brought a respite. The following day found the city almost deserted by the inhabitants who had expected an attack in the night. At Espirito Santo, however, a force was organized which returned and drove off the invaders, restoring the city to its frightened people.[11]

On May 5 was celebrated the Portuguese victory, while in the undisturbed life of the Society Antonio Vieira was completing his novitiate. The next day he pronounced the vows of poverty, chastity, and obedience and was ready to take up the higher studies indispensible to the priesthood. From this time until his ordination nine years later (1635), Vieira was occupied with his studies to the exclusion of practically everything external to his life as a religious.

During these years the Dutch had established themselves firmly in Pernambuco, constituting a thorn in the side of the Portuguese and Spanish who, in 1638, prepared jointly an armada for the purpose of regaining that city. The men were so badly stricken with fever at Cape Verde and the vessels so thoroughly buffeted by storms during the crossing that no attack was made on the Dutch, the fleet proceeding to Bahia. There it remained from January to October, 1639, when the time was considered ripe for the attack. The fame of Vieira as a preacher had become widespread, and he was conceded to be the most able of the Jesuits in the State. In recognition of his eminence in this respect, he was invited to speak at the celebration that had been arranged as a send-off for the fleet. The orator had demonstrated on previous occasions his interest in public events and his faculty of presenting forcefully his own interesting views regard-

[11] D'AZEVEDO: *Historia de Antonio Vieira*, Vol. I, pp. 27-30.

ing them. On this occasion, to his audience of nobles whom he had skillfully catalogued, he pointed out the prowess of blue-blood on the field of battle. "To be illustrious, who goes to war," he said, "is to have half the battle won; he illy knows how to conquer, who knows not how to give blood, and how can he give it who does not have it?" It is not difficult to imagine that the audience was in full accord with the speaker. Contrary to expectations, the illustrious warriors struck but a weak blow against the heretics, as the Dutch were called, the Brazilian fleet being dispersed and driven to flight. The unfortunate event was a tremendous disappointment to the Jesuit, who commented on it at length. He saw a possibility of the Dutch extending their hold over Brazil, threatening the country and the church, and, worst of all, bringing with them their heresy. The Dutch were not slow to strike back, Admiral Lichthardt, with twenty ships, attacking various places along the coast and threatening Bahia, poorly defended by the demoralized Portuguese. The eloquence of Vieira was powerless to hearten them, although in these troubled days he delivered some of his most remarkable appeals to the people for unity and action, as well as words of comfort to the frightened women and old people. Indeed, the man of the hour, and apparently the only one who could think and act in the crisis, was Antonio Vieira. Alone as he was, of course, he would have been powerless in the event of the threatened assault taking place, which it did not, however, as the Dutch fleet shortly withdrew from the coast on account of Portuguese successes in other quarters.[12]

In 1640 an expedition from Europe brought the news of the accession to the throne of Dom João IV. To declare his loyalty and the loyalty of his people, the Governor of the State dispatched his son to Lisbon accompanied by Vieira whom, possibly, he had recommended to the King as thoroughly conversant with the Brazilian situation, and another member of the Society, Father Simon de Vasconcellos.[13] Thus Antonio Vieira left Brazil, to return only after spending ten years as a confidant and

[12] D'AZEVEDO: *Op. cit.*, Vol. I, pp. 44-49.
[13] SOUTHEY: *History of Brazil*, Vol. II, p. 459.

adviser of the King amid surroundings of luxury far removed from the Indian villages of South America.

From the moment of their first meeting immediately upon Vieira's arrival, he and the King became fast friends. D. João IV at once perceived the ability of this Jesuit from Brazil and determined to employ him in the state's business. In this field, frequenting the most brilliant courts of Europe, Vieira was as much in his element as he had been in the crude habitations of the Brazilian Indians. As the envoy of the King, he negotiated with the Dutch regarding South American problems, was sent as ambassador to Paris, London, and Rome, and in general matters of government and policy, always had the ear of the Monarch. Surrounded as he was by pomp and splendor, still the preacher-diplomat could not forget his Indians in Brazil, and approached the King for permission to return to them. The King was reluctant to give the desired permission because Vieira was invaluable to him, but finally did so, only to revoke it after the ship carrying the Jesuit was already on the ocean, bound for South America.[14]

The vessel touched at the little settlement of S. Luiz in January, 1653, and Vieira and his party disembarked. As soon as the natives discovered that the great Jesuit was once more among them, they gave unrestrained expression to their joy. A great feast was prepared that extended over several days during which marriages and baptisms were performed. Vieira was deeply touched by the demonstration of affection by the Indians, appreciating fully the value of their friendship to the Portuguese, as is shown by his message to the King, mentioned by Lisboa: "Then the Father wrote emphatically to the King that the Tapuyas Tabajarás of Ypiababa were also peaceful and Maranhão was safe to the south and to the north of the Dutch enemy with an alliance of these and of the Nheegahiba savages."[15] While at S. Luiz the recent diplomat and courtier with the memory of his late triumphs still fresh in his mind, resolved, in his own words, to be "truly a father of the Company" though it was not without a struggle that he had cast aside the fascinations of

[14] D'AZEVEDO: *Op. cit.* Vol. I, pp. 57-194.
[15] LISBOA: *A Vida do Padre Antonio Vieira*, p. 328.

life in court circles. He tarried a few days in S. Luiz, and then repaired to Maranhão. Immediately he found himself in an atmosphere of strife. The Jesuits were being attacked by the colonists because of their attitude in the slave question. The colonists wanted slaves to do their work, while the Fathers stoutly opposed any idea of placing the Indians in servitude. This had been the case ever since the arrival of the Jesuits in the colonies and had resulted in the introduction of slaves from Africa. The Fathers, while not approving this step, did not actively oppose it as long as there still were Indians in slavery, as was the condition in the Amazon region where the tribes were flourishing. In other localities, the Indians had been almost wiped out as a result of constant conflicts with the colonists, and in these places it was the object of the missionaries to preserve the remnants of the once powerful tribes.[16]

The Captain General returning with this group of Jesuits bore instructions to liberate all Indian captives. Upon the promulgation of his instructions a general cry was raised against the Jesuits, the influx of so many of them being considered a result of this royal decree. Vieira vehemently denied any prior knowledge of the order but received little attention amid the uproar attendant upon the execution of the Captain's instructions. The people presented to the Town Council a petition asking the repeal of the order, claiming that the State could not subsist without the slave labor, and that in any event the Indians were nothing less than enemies of the colonists. Amid the confusion there was frequently voiced a demand for the expulsion of the Jesuits as a menace to the State.[17]

Into this critical state of affairs Vieira plunged all his energies, striving with all the power of his oratory and argument to bring the people to a more conciliatory state of mind on the matter. In a letter to the Provincial of Brazil he sums up one of his recent sermons. It is a typical piece of his writing and shows his remarkable sense of coördination of arguments, at the same time demonstrating what has been called his extravagance of expression:

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[16] SOUTHEY: *History of Brazil*, Vol. II, p. 467.
[17] D'AZEVEDO: *Historia de Antonio* Vieira, Vol. I, p. 216.

> I preached on the next Sunday, which was that of Temptations, and took for a text "Haec omnia tibi dabo," which was the third. I showed firstly, with the greatest effect that I could, how one soul is worth more than all the kingdoms in the world; and, after stressing well this point, I passed to disabuse with the greatest clarity the men of Maranhao, showing them in the same manner that all are generally in a state of condemnation by the unjust captivity of the Indians; and that, inasmuch as that habitual sin was never remitted, all the souls of the Portuguese of that state must go to Hell; I proposed finally the remedy which I see to be in substance the same as the things upon which we agreed, more insisted upon and more urged facilitating the execution and exaggerating the convenience of them; and I finished promising great blessings of God and temporal benefactions to those who, by service to the same Lord and by saving their souls, made a sacrifice of these interests. In the blushes of the audience I clearly saw the kindness which, by means of these words, God put into the hearts of many who went away persuaded that they wanted to save themselves, and to apply the means necessary to do that at whatever cost.

A meeting of the Council that same afternoon, to consider the question of slavery, showed that the preacher's words had struck deep.[18]

Meanwhile the Fathers continued their work as best they could, confining their activity to the city and waiting for an absolute settlement with the slaveholders before going into the woods. Processions were held in order to attract for instruction the Indians of the settlement; strife was reconciled, counsel given and aid extended to the needy. In the absence of a hospital, Vieira, with the aid of the wealthy inhabitants, founded one to be placed at the disposal of the poor, and gave his own bed for their comfort. Not satisfied with establishing the hospital, he then turned his attention to a school for the education of the young men of the city. Its growth was rapid, a number of the students evidencing a desire to become priests. Vieira was glad at that for their knowledge of the language of the land would enable them to be of great service as missionaries.[19]

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[18] D'AZEVEDO: *Op. cit.*, Vol. I, pp. 219-225.
[19] *Ibid.*, Vol. I, p. 228.

A few years later, having given his promise not to treat with what Indians his band might encounter, the missionary proceeded to Pará and beheld the mouth of the magnificent Amazon. At once he was seized with a desire to ascend the great river, but on returning, the Captain General of the town, who had voiced a desire to coöperate with him, suggested as more timely an expedition to the Tocantins where several tribes were reported ready to submit jointly to the Portuguese. Vieira accepted the proposal, although he mistrusted the man's sincerity. The subsequent events showed that his fears were well grounded for the trip was made, the Indians submitted, but no provision was made for the exercise of their privileges by the missionaries. There was further deceit in the appointment of one Gaspar Cardoso as head of the expedition. Vieira protested, invoking a royal order that would give the leadership of such an expedition to himself with the result that Cardoso was instructed to subject himself to the missionary in all matters. He accepted the restriction only to ignore it, prohibiting the Fathers from any communication whatever with the newly received Indians. The latter were taken straightway into slavery, half being delivered to the Captain of Maranhão, the other half being retained by Cardoso himself. It was this greed of the officials that was such an obstacle to the missionaries. Vieira expressed his anger at the turn of events in a letter to the King.

Unceasingly the slaveholders had continued their opposition to the Law of Liberty while increasing their infractions of it. Their representations to the King were so persistent and forceful that he repealed the law, replacing it with new conditions under which the Indians could be compelled to serve. Vieira protested highly, pointing out that the provision naming the sanction—"those who contravene the ruling, will be punished in a measure which the case merits"—would deter no one from breaking the law because of its vague wording and difficulty of application. The only solution Vieira could see to the slavery question would be found in putting the Missions and the Indians under the sole administration of the Jesuits, with no interference from the civil authorities. His greatest ambition was to bring that about and he bent every energy to its realization. In another of his many letters to his King, a sense of modesty seems

to deter him from stating outright his conviction that the Indians should be placed under the exclusive jurisdiction of the Society. He expresses the feeling that his membership in the Society makes it unfitting for him to make such a statement lest it be looked upon as self-praise. He does say that it is necessary that there be a religion, strong, disinterested, and zealous, and firmly established schools. Vieira's opinion of the civil authorities from whom he was striving to wrest the control of the natives, is frankly expressed in another letter to the King, replying to the Monarch's inquiry of an earlier date in regard to placing one Governor over the two Captaincies of the north.

> In the last letter with which Your Majesty favored me, Your Majesty asked my opinion upon the fitness of having in that state two Captains, or only one Governor. I, Sir, never knew political matters, and to-day know them even less; but through obedience I will awkwardly state my impressions. I say that one robber will be less evil than two, and that two good men will be much more difficult to find than one. Two Roman citizens being proposed to Cato for the administration of two places, he replied that both dissatisfied him: one because he had nothing, the other because nothing sufficed him. Such are the two Captains between whom is divided this jurisdiction. Balthasar de Sousa Pereira has nothing; Ignacio de Rego Barreto, nothing satisfies; and I do not know which is the greater temptation, the necessity or the cupidity..... If there are two men of character, and others who may succeed them, it would not be unsuitable to have the government divided. But if there is not to be more than one, let him control all and look after the service of God and of Your Majesty; and if there is to be none, as it seemed until now, let there be none, and better the state will govern itself without him than with him.

No one could be more frank, nor could the facts be stated more uniquely and effectively.

Feeling against the Jesuits was still running high, intensified by the biting taunts of the preacher. But as D'Azevedo remarks, "Vieira was not a man whom fear would subjugate," and indeed he was not, for at the height of all this popular tumult he mounted the pulpit one day and delivered a sermon on "Fishes"

in which, with uncanny skill, he drew by inference parallels between various kinds of fishes and the officials of the State. Fuel was added to the flame of public indignation by this violent ridicule and it was evident that action was urgent if an outbreak was to be avoided. A few days later Vieira on the spur of the moment departed for Europe to lay the matter before the King.

He found Dom João IV sick and Portugal in the midst of a busy period, with the matter of the Dutch in Brazil receiving a great amount of public attention. For a year he remained in Portugal, engaging in a number of controversies and telling of the work of the Missions in Brazil, and then departed as suddenly as he had come, carrying with him the assurance that the King had adopted his point of view on several questions of moment, and that a new Governor was already on his way to Brazil.

The new Governor, André Vidal, was to control the two Captaincies of the north, and proved to be a staunch friend of the Jesuits, standing firmly with them in opposition to enslavement of the natives. At this period, 1655, with the hearty coöperation of Vidal, Vieira reached the climax of his endeavors in the Missions, the work of conversion radiating in all directions; south to the Tocantins, the Father Francisco Velloso had mounted the river three hundred leagues; to the west in the Amazon District itself, to the point where the black waters of the Tapajos enter the clay region, Father Manoel de Sousa and an assistant had penetrated; north to the great Island of John, Salvador de Valle and John de Sotto Maior labored, the latter dying there as a result of his arduous tasks; all of these with the exception of Salvador de Valle were members of the pioneer bands. Two religious had remained permanently in Gurupy, between Marnahão and Pará, in an Indian settlement. To the Provincial at Bahia, to the King at Lisbon, and to the General of the Society at Rome, Vieira wrote asking for more priests to enable him to continue the expansion. Following the example of St. Francis Xavier in India and China, he asked the General to send him priests from foreign lands. A few new missionaries came to Brazil as a result of the appeals, but they were not sufficient in number to undertake all the work Vieira had planned. He wanted to go forth into the forests himself but his duties as Rector and later as Visitor for the Province would not permit his absence.

The death of D. João IV in 1659, brought great sorrow to his former adviser and seems strangely to mark the turning point in Vieira's fortunes. Another omen soon appeared in the resignation from the Governorship of André Vidal, who had been such a dependable friend of the Society. The identity of the new Governor was a source of worry to Vieira, for much depended upon the type of a man placed in such a powerful position. The Jesuit continued to write letters to the Queen just as he had to her husband, keeping always fresh in her mind the course of events in the Missions. Vieira's further hopes of going himself into the Missions were dashed when the Provincial ordered him to put his sermons in shape to be printed, thus requiring that he confine himself for the greater part of the time to his desk. This task was not to the missionary's liking but he turned to it willingly out of obedience to his superior; and therein, incidentally, lies the unfailing strength of the Society of Jesus: The virtue of obedience.

D. Pedro de Mello succeeded Vidal to the Governorship and though he showed himself well disposed toward the Jesuits, he failed to defend them when the crisis came, which itself, in fact, was the result of his failure to act firmly and at the right time. Through some of Vieira's letters which fell into the hands of his enemies, the anti-Jesuit sentiment was again aroused to high pitch, culminating in the arrest of all the Jesuits, and in 1661 their deportation without a hearing.[20]

So those years of ceaseless toil and disheartening persecution were terminated. A long path beset with almost insurmountable obstacles had been traversed and the way left open for those who were to follow. The missionary then remained in Europe, his enemies seeming to have multiplied with the accession of Alphonso VI to the throne of Portugal. Twenty years later Vieira returned to Brazil to pass his last years on that continent that he loved and that was so deeply in his debt. On July 13, 1697, at the advanced age of ninety years, the great missionary breathed his last and was laid away, mourned particularly by the Indians, who as children had known his benefactions to their race.

To find a character parallel to Vieira's would be a difficult

[20] *Ibid.*, Vol. I, pp. 334-350.

task. There have been missioners whose harvest of souls was as great and greater than his, but they lacked his fertile imagination and spontaneous eloquence. Men of God, they were not expected to assail political enemies in defense of their privileges, but waited for public approbation to support them. There have been preachers who could sway an audience as readily as Vieira, but they were not seeking new fields or else were not physically strong enough to undertake the hardships of missionary life. Vieira was a missionary devoted to his calling, a preacher and orator of superlative ability and a diplomat of exceptional judgment. When his rights were transgressed, he fearlessly took the fight into the camp of the opposition; the welfare of the uncivilized Indians was near to his heart and unselfishly he gave his talents to their betterment. His principal failing has been well termed "extravagance" as applied to his public utterances, but if he was extravagant in this respect, he was equally extravagant in spending his strength, his time and his intellectual wealth in the cause of right and justice.

LEO J. CALLANAN.

# DIPLOMACY[1]

Modern text-books and encyclopedias usually define diplomacy as the art of conducting relations between civilized nations, and that definition would serve very well as a basis for the examination of diplomacy as practiced in our time, but civilization is, after all, only a relative term with levels changing in all nations as the centuries pass and differing in separate nations at any given time. In considering the history of diplomacy it seems to me that the definition of the term which I have mentioned should be altered by omitting the word "civilized" and by regarding it simply as the art of conducting international affairs betweeen States. By that simple change of definition we might come more easily to realize that the conduct and actions of the diplomatist of four or five centuries ago cannot, and should not be judged by the same standards that we can, and ought to, apply to the conduct and actions of the diplomatist of our own generation. It must not be forgotten, in other words, that diplomacy is, generally speaking, only one of the instruments of statesmanship, that the diplomatist himself is the mouthpiece of the sovereign or of the people that he represents.

As I have neither the ability nor the intention to give you a learned lecture on the history of international relations from the earliest times, I do not need to dwell upon the fears, the ambitions, the dark designs that have in the past centuries animated princes and dynasties and peoples in their intercourse with one another. The birth of nationalism was a painful process and the evolution of the various separate states of which the modern world is composed was attended by growing-pains so persistent and severe that rulers, statesmen, politicians, public men—call them what you will—have employed, and no doubt have often felt justified in employing, unscrupulous expedients in the defense or aggrandizement of the peoples whose destinies they were leading, or misleading, as well as in the furtherance of their own personal ends. The conduct of their international

[1] Address delivered before the Historical Club of the Catholic University of America at its December public session by JOHN JOYCE BRODERICK, Esq., Commercial Counselor of the British Embassy at Washington, D. C.

affairs—their diplomacy, that is—was very naturally in keeping with their circumstances and purposes and methods. Machiavelli, for a short period of his life, was the mandatorio, the orator, the ambassador appointed by Florence at the French Court. I do not know whether history records anything about the manner in which he carried out his mission. He may perhaps have departed from those principles of expediency which he propounded with such singular ability in his most famous work, and which men even now identify by his name; but it seems safe to assume the contrary and, moreover, to conclude from his writings that he was no worse in that respect than most of the emissaries of his time. Indeed historians and commentators of the sixteenth, seventeenth and eighteenth centuries, and even later, do not simply leave us to infer these things. They tell us that envoys were generally regarded as "exploratores magis quam oratores." The functions of the envoy were reduced to two —the first was to look after the affairs of his own prince and the second to discover the affairs of the other. In the performance of this latter portion of their duties some of the envoys appear to have been so skilful that all kinds of precautions were taken against their activities. Francis I of France, for instance, was obliged to spend much of his time on hunting expeditions in order to escape the polite attentions of the foreign representatives at his court and Henry VII of England prohibited his subjects from having any intercourse whatever with him. The author (whose name I have forgotten) of a "Dictionaire Critique" published at the close of the seventeenth century says that "a prime article in the catechism of ambassadors, whatever their religion, is to invent falsehoods and to go about making society believe them." La Bruyère, describing a diplomatist of the eighteenth century says:

"His talk is only of peace, of alliances, of the public tranquility and of the public interests; in reality he is thinking only of his own, that is to say, of those of his master or of his republic."[2]

But the most famous saying of all—the saying that has come down to our time and with which you are all probably familiar

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[2] *Caractères*, ii, 77.

was that of Sir Henry Wotton, who declared that "an ambassador is an honest man sent abroad to lie for the good of his country."

All this, you will agree, constitutes a truly formidable and highly unfortunate inheritance for an honourable profession to be saddled with.

Diplomacy still unhappily bears some of the tar it received from that old brush. That is why I have referred here to the strictures passed upon it in times gone by, and the point I wish to make now in relation to these old criticisms is that, even in the times we have been speaking of, the work of the diplomatist was probably no more unmoral in its performance than that of the legal profession or any other profane profession. It is singled out in history because its effects are still vaguely felt in the fortunes of nations and because modern civilized peoples demand objects and methods of a higher order.

Historians make another point in explanation of the stratagems and subterfuges resorted to in those centuries, namely, that wars between the nations of Europe were so frequent that that warlike activity amongst them was normal and that their diplomatic relations represented merely the continuation in the Council Chamber of struggles temporarily transferred thither from the fields of battle. The diplomatist, in such circumstances, would not unnaturally regard his task as an effort to gain for the sovereign he represented some political or stragetic advantage that might place his nation in a better fighting position against the time when the next attack would be made upon it. Since the peoples of the various countries had little knowledge of what was going on, international policies, such as they were, and the instruments through whom these policies were carried out were subjected to no contemporary criticism and were left to be judged solely by the historian. Like every broad generalization, this one is probably subject to important exceptions, but it seems accurate enough to afford a good general explanation of the difference between the diplomatic methods of those days and the methods of later times.

In drawing this broad distinction between past and present methods, I do not mean to say that the millenium has come—that the old order has entirely yielded place to new. Question-

able purposes and questionable means are not unknown amongst our contemporaries. Dynastic ambitions, selfish national ends were undoubtedly the most potent and immediate cause of the late war—the greatest disaster history has ever known. But the magnitude of that disaster is not to the point. Its occurrence was attended by efforts to prevent it and its conclusion was attended by efforts to guard against such disasters in future, that give proof of a morality, of a sense of public responsibility very rare in earlier periods. The growth of democracies in the last century, the wider spread of education amongst peoples, their increased interest in international affairs, the astounding improvements that have been made in the means of communication whereby news of distant events can be flashed in a few minutes to all parts of the world, the efficient organization of the press and other news disseminating agencies, the rapid betterment of means of transportation enabling more and more of the citizens of each country to travel abroad and gain a wider knowledge of foreign conditions—all these and other factors have been, and are, creating a world opinion which acts as a powerful check on selfish national enterprises.

Underlying and overlying all these factors is a still more powerful influence brought about by industrial development, namely the influence of international commerce. I need not weary you by dwelling in too close detail upon this topic. When you reflect, for instance, that the intense industrial activity of England in normal times enables her to support a population far in excess of the numbers she could nourish from the products of her own soil; that without foodstuffs borne overseas from the United States and Canada, and Argentina and Australia, without raw materials transported from the ends of the earth, her population would starve; when you realize that the wheat growers and the cattle raisers and the cotton growers and tobacco growers of the United States, as well as the people engaged in the marketing and transportation of all these and other commodities produced in your country, depend for their very livelihood on the maintenance of a market for their surplus in Great Britain and other foreign lands; and when you know that a similar observation applies to the agricultural and industrial populations of France and Germany and Japan and Brazil and Argentina and

of every progressive country, enough has been said to show that the paramount interest of all peoples in our day is the preservation of international peace.

The preservation of international peace should, therefore, be the great function of the diplomatist. But the preservation of peace, whether domestic, national or international is a complicated business. A study of the recent history—even of the current history—of foreign relations will readily convince you of that fact. In the year 1897 the Czar of Russia issued an appeal for general disarmament based on the plea that since all nations wished to maintain the peace they could very easily dispense with the weapons of war. Since that date there have been at least seven wars. There was the Spanish-American War in 1898, the South African War, the Russo-Japanese War, the war between Turkey and Italy in 1912, the Balkan Wars in 1912 and 1913, the European War in 1914-1918, and the war just concluded between Turkey and Greece.

This succession of wars seems to indicate that the diplomatists of the world have been singularly unskilful in their activities; but one party to the controversy can always throw over all peaceable means of settlement and there have often been times, when national jealousies and fears have gone beyond diplomatic remedy. The diplomatist cannot always be held to blame for this.

Political complications still persist. They are likely to continue while nationalism lasts, and another trouble is that the international community of interests I have briefly described, arising out of international commerce, is frequently ignored or not fully recognized. Political economists and writers on international finance used to assure us that no European war of large proportions could be permitted by the great international financiers and that if, by mishap, a great war *did* break out it could not last for any length of time because the economic strain would be too great. Yet we witnessed it. We witnessed its financing on a scale so huge that it staggered the imagination and has since staggered the financial stability of some and completely ruined other nations engaged in it.

International commerce and international finance make peace desirable and even necessary, but they do not, apparently, of

themselves *preserve* peace. On the contrary, they sometimes contain the seeds and the germs of other international disputes, which, unless skilfully handled or forestalled, may easily lead to armed conflict. There is evidently, therefore, a real need for preventive diplomacy.

This was partially recognized by the close of the eighteenth century, but it was not universally recognized until at the Congress of Vienna in 1815 and at the Congress of Aix-la-Chapelle in 1818 permanent diplomatic establishments were definitely and finally set up with a diplomatic hierarchy having a fixed international status. The setting up of such establishments by Oriental nations came at a much later date, and it throws an interesting sidelight on the rapidity with which the world moves when I recall that a contributor to the ninth edition of the Encyclopedia Britannica, published in 1876, expressed the view that "it would be an historical absurdity to suppose diplomatic relations connecting together China, Japan and Burmah as they connect the great European Powers."

The definition by the Congresses of Vienna and Aix-la-Chapelle of the rights and status of ambassadors, ministers and so forth was an event of great importance, because in those congresses the general interests of the nations of Europe as a whole, as distinct from the interests of the separate nations, were for the first time taken into account by their assembled representatives, and it became the duty of the ambassadors of the various powers, by implication at least, to be guided by and to preserve the body of principles, the totality of legal rules, laboriously evolved in the long course of relations between states and commonly known as international law. International law is the diplomatist's Bible. He constantly appeals to it in his intercourse with the government to which he is accredited and he finds it, as a general rule, respected. It develops, to be sure, as time goes on, as new situations or circumstances arise and new precedents are created, but, on the whole, it forms the general guide for states in their mutual relations.

Violations of the laws of war—that is of the rules laid down at Hague Conferences, etc., for the humanizing of the methods of warfare, the safeguarding of non-combatant populations, etc. —the violations of these rules by certain belligerents in the late

war has brought international law into some disrepute. This is unfortunate, for after all, as I have said, international law is the principle prop upon which the ordered relations between states must rest and it would be a great disaster if general respect for it were diminished. It might be better, as some have suggested, to eliminate altogether from treatises on international law the chapters which deal with the humane conduct of belligerent operations and to place those chapters in a separate treatise by themselves. The world war has taught the bitter lesson that armed conflict is apt to be carried on with every destructive weapon known to man and while it may be possible, through combined international effort, to exclude in the future the uses of some of the worst of them, it should be remembered that war is the negation of law, and the cruel things done in war—the dropping of bombs on defenseless civilian populations, the deportation of civilians to work in an enemy country, the sinking of unarmed merchant vessels and such like—should not be allowed to bring discredit upon the rules that direct our intercourse in times of peace.

Since the function of the diplomatist is to preserve peace and to adjust disputes that might result in a breach of the peace, it might appear at first sight that an idle diplomatist was a good sign—that the measure of his idleness was the measure of international harmony. The members of the diplomatic corps, I am certain, would gladly welcome a condition of things in which that statement might be true. Unfortunately for their leisure, however, their experience shows them that discord can only be avoided by laying deep and strong the *foundations* of harmony. The interests of States have so many points of contact that there is always a danger of friction. States in their mutual relations have been likened to porcupines whose business it is to snuggle close enough together to keep each other warm but not so close that they prick each other with their quills. If the porcupines manage as a general rule to impart a genial mutual warmth, that general experience helps them enormously to bear occasional reciprocal prods without bringing all their quills into action. By far the most important achievements of the diplomatist are those connected with this warmth-imparting function of his—the work he performs from day to day and from hour to hour in reconcil-

ing conflicting points of view, in dissipating misapprehensions, in fostering a larger mutual acquaintance and closer relations between his own country and the country of his residence. He treats international diseases in their beginnings and at their roots and it is precisely in this vitally important and ceaselessly varying field of his activities that his most notable victories are won. There is much that is extremely delicate and little that is dramatic in this daily work. It does not provide useful "copy" for the daily press. The newspapers are interested in the clods and the quicksands and the rocks and the dams and the cataracts that obstruct and disturb the direct and smooth flow of the stream of international relations. Most of you will remember a somewhat amusing and often told story which I may repeat at this point by way of illustration of what I am saying. It is related of the late Charles Dana, the famous editor of the New York *Sun*. A young reporter who had just been engaged to work for Mr. Dana's paper came one day to the office of his chief to learn something from him about the duties of a reporter. "Young man," said Mr. Dana, "if on your way up the street you should see a dog bite a man, take no notice of it. The *Sun* cannot waste its time or bother its readers with such ordinary occurrences; but if you should see a man bite a dog, hurry back to your desk and write up the story."

The dog-biting episodes of foreign relations are those which attract the greatest attention from most of the newspapers.

Until very recent times historians have also been apt to overlook the diplomatist and his work except where his failures have had to be recorded and where he has furnished material for satire. This attitude on their part is the more inexplicable because they have long since ceased to regard history as a simple succession of outstanding events like great battles and other dramatic catharses. They have come to give due prominence to the various things and individuals that contribute in a constructive way to the nations' achievement. Art and science and religion and literature and industry and commerce are each given its appropriate place, but until a very recent date little or nothing has been said by historians respecting the work of the diplomatist. A distinguished American writer, speaking some years ago before the American Historical Society, called attention to this

omission in words that deserve to be remembered. "Most of the general historical narratives" he said, "have failed to set forth with sufficient fulness the important features of great diplomatic transactions, and have failed even more signally in specific recognition of the merits of many of the gifted negotiators of epoch-making treaties..... The work of international congresses, which have remade the map of Europe or the maps of other continents, which have extinguished the life of proud and ancient States, or have created new States—congresses which have given larger freedom to commerce and wider liberty in the use of the high seas, which have mitigated the cruelties of war and have swept the slave trade from the ocean; this work, so wide and far-reaching in its influence, of the diplomatic representatives of powerful States has often been passed over altogether by historians of renown or dismissed with the most succinct summary that was possible." Even the most distinguished men have their human weaknesses. Popular applause and the expectation of honourable mention in the list of the men and women whose work has helped to lift up and hold high the name of their country provide incentives which should not be undervalued. The long line of distinguished names connected with the foreign services of the United States and the older countries of Europe bear witness to the attraction those services have exercised on men of broad outlook and outstanding ability, but maybe more good men might have been attracted (or, what is now more important, might, in future be attracted) to diplomacy if the profession were to receive more reasonable treatment at the hands of the historian. The modern historical writer is perhaps devoting more attention than his predecessors to the achievements of the diplomatist. He is beginning to realise that armed battles lost or won are less important in the sum of things than battles prevented.

I have said nothing so far about the organization or make-up of diplomatic establishments, nor have I told you anything of the immunities which the diplomatic representatives of States must necessarily enjoy if their missions are to be properly conducted. Interesting and important as these topics are in themselves, their detailed discussion would be too lengthy and too tiresome. You will find all about them in any good text-book of international

law. There also you will find some account of the relative rank and precedence of ambassadors, ministers, charges d'affaires and so forth. These details I pass over and mention but one other fact, namely that more and more emphasis continues to be laid upon the economic features of the diplomatist's work. The chief reason for this is, of course, to be found in the greatly intensified commercial competition between nations resulting from rapid industrial development.

As a general rule, the merchant or business man has been sparing in his praise of government. He has been especially doubtful of the ability of government servants in general and of diplomatic agents in particular to understand the complicated details of business. It is clear, however, that if the diplomatist is not to hand over his work completely into the hands of the banker, if he is to cope with the international problems resting upon economic interests, he must master the broad principles of international trade and finance. Apart from that aspect of the matter, it is interesting to observe that the business communities of most of the great industrial countries of the world are relying more and more on the official representatives of their respective governments for assistance in the shape of commercial intelligence. Within the last eight or nine years Great Britain has organized a new adjunct to her diplomatic establishments generally known as the commercial diplomatic service, which provides reports on all subjects likely to be of interest in the expansion of her foreign trade. This commercial diplomatic service is under the direction of the Department of Overseas Trade, which might be described as the joint child of the Foreign Office and the Board of Trade, and which is in close touch with British manufacturers and traders at home. Similar services of a quasi--diplomatic character have been organised by the French Government, the Italian Government, the Brazilian Government and, most notably, by the Government of the United States, whose commercial attaché service, organized and widely expanded under the supervision of the Secretary of Commerce, has reached a point of efficiency in commercial intelligence activities of which American citizens may well be proud.

Trade investigation work similar to that now carried on by these commercial diplomatic services all over the world, though

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perhaps somewhat less broad in its foundations and less ambitious in its scope, has long been and, still is, carried on by the Consular Services of the various countries.

Let me digress here for a few moments in order to give you a very brief idea of what the Consular Service is.

The office of Consul, though not the name, is coeval with commerce itself, for trade from its very beginning was attended with endless disputes and quarrels which could only be settled by the intervention of some person who would have behind him the authority of some powerful nation and whose decisions would be accepted without question by the parties to the dispute. Demosthenes tells us in one of his speeches that the "proxeni," or Consuls, appointed by the Grecian cities held court on board foreign vessels and "decided the disputes of sailors and merchants in a summary manner according to their own confessions and to the testimony of witnesses"—precisely what Consuls try to do every other day. The ancient Egyptians are said to have had a special high priest consecrated for the sole purpose of deciding maritime and commercial disputes between foreign traders, and there were special temples dedicated solemnly to the gods, where the priests sat in judgment and rendered their decisions. Our religion in modern times has not, I fear, such a powerful hold upon us as would make us accept with patience an adverse decision however sacred the edifice in which it was handed down; and from my knowledge of seamen, which is a pretty extensive one, I should judge that they would feel distinctly uncomfortable if their holy surroundings should rob them of the vocabulary which enables them so marvelously to accept compromise.

These functionaries of Greece and Egypt appear to be the earliest consuls recorded in history, and you will possibly have noticed that they were the citizens of the country in which the disputes arose. Their power was derived from laws which were alien to the merchants and seamen between whom they intervened, and no doubt it was they that gave consuls the reputation of being not exactly moderate in their fees.

In the meanwhile nations such as the Rhodians and the Phoenicans were quick to discover that the only way to deal with the evils which menaced their trade, to check the exactions of tyran-

nous rulers, to punish mutineers and pirates—in short, to protect their trade from all kinds of aggression and forfeiture, was to establish in the foreign ports visited by their ships men of their own race, of impartial and upright character, who would have power to act for their country and government not only in matters relating to the trifling disputes of seamen, but also in greater things, upon which might depend the friendship or hostility of States. When and how they came to do this is not of any importance at the present moment, and I only mention it to show the antiquity of the office of Consul.

Consular establishments, in a form somewhat similar to the present, began after the decay of the Eastern Empire, when the Venetians, and other Italian cities commenced their trade with the East. In the commercial towns of Southern Europe the merchants usually elected one of their number to act as arbitrator in order to avoid the formalities of the regular courts of law, and these officials were called juges-consules, the object probably being to give weight to themselves and to their tribunals by giving them the name which had been borne by the highest magistrates of the Roman Empire. Governments soon took over from the commercial communities the right of establishing consuls in foreign dominions and the practice from thenceforth became regular.

England was slow to follow the lead of the Italian cities and the Hanse towns in this respect, probably by reason of the late development of her commerce.

The first English consul, strange to say, was an Italian. His name was Lorenzo Strozzi, and he was appointed by King Richard III in the year 1485, a few months before King Richard was killed at the Battle of Bosworth Field. He was appointed to be English Consul at Pisa, in Italy, where English merchants were intending to trade. I have heard that his commission is still preserved in the archives of the Foreign Office in London and, if so, it is the oldest original copy of a consular commission in existence. In an extract purporting to be quoted from it, we read that the King, observing "that whereas certain merchants and others from England intend to frequent foreign ports, and chiefly Italy, with their ships and merchandise, and being desirous to consult their peace and advantage as much as possible, and observing

from the practice of other nations the necessity of their having a peculiar magistrate amongs them for determining of all disputes between merchants and others, natives of England; moreover, we, understanding that the City of Pisa is a very proper place for the residence of our merchants, and being assured of the fidelity and probity of Lorenzo Strozzi, a merchant of Florence, have and do appoint him to be Consul and President of all our merchants at Pisa and ports adjacent, allowing him for his trouble herein the fourth of one per cent. of all goods of Englishmen, either imported or exported from thence."

I am very sorry to say that this excellent system of remuneration has not continued to the present time. New York, for example, would be quite a valuable post if that method of levying fees had not been abandoned.

In certain non-Christian countries British, American and other foreign consuls still enjoy civil and criminal jurisdiction in matters affecting their nationals; that is owing to what is known as the capitulations, the special treaties with non-Christian countries which insure to Christians in these lands that they shall not be treated more unfavorably than the natives of the country itself. Efforts are now being made, and apparently with some success, to abolish these capitulations.

During recent years commercial nations have more and more encouraged their trade interests to seek active aid from consuls in protecting and extending foreign commerce, and this watchfulness now forms one of the chief duties of consuls in Christian territories. By international law and special treaties they are granted certain rights and privileges, such as freedom from arrest, inviolability of the archives of the Consulate, exemption from taxation, from military service and from the obligation to appear as witnesses, and so on. Their duties are of a public character and they enjoy the special protection of the law of nations.

While the Consular service is an adjunct of the diplomatic service, it is not usually a recognized part of the latter. France, I think, is the only country whose consular and diplomatic representations have been amalgamated, but in all countries the activities of the two branches often overlap and are always closely related.

From what has been already said you will have gathered that in addition to their trade intelligence functions, Consular officers have many other duties placed upon them. They act, for instance, as notaries public in the drawing up and authentication of wills, powers of attorney, conveyances, deeds or other legal instruments intended for use in the courts of their respective countries. An important section of their duties still relates to the administration of their national merchant shipping laws. Every civilized nation keeps a watchful eye over the interests of its merchant seamen in all their journeyings over the globe. I am not prepared, myself, to say that a seafaring life necessarily deprives a man of his ability to "hustle for himself." I have seen too many instances of the contrary to believe that seamen as a class are less alert and wide-awake than other classes of individuals, but the fact remains that the shipping laws of every maritime nation contain many complicated provisions for the protection of seamen against possible extortions and injustices of all kinds. It is the function of the Consul to see that these laws are strictly observed. He witnesses the contracts made between masters and crews; he sees that the terms of those contracts are just and legal; he settles disputes arising out of varying interpretations of those contracts; he has power to insist that the food served to crews and passengers on board vessels of his country is ample and good; he carries out preliminary enquiries with respect to offenses committed on the high seas; he sends accused persons home for trial before the competent courts; he repatriates sick and indigent seamen. Indeed he looks after their conduct and their welfare in every conceivable way.

When a merchant ship goes on the rocks on a foreign coast, or is in collision with another vessel, or is lost at sea, a consul has the power to hold what is called a Naval Court to determine the cause of the accident, to decide where the blame rests, and if need be, to suspend or even to cancel the certificate of the officer found to be at fault.

The Consul is often charged with the duty of collecting and administering the estates of such of his nationals as die in foreign countries leaving property behind them but no will.

If you chance to be born in a foreign country you have only

to go to your Consul and he will see that you are christened, that you are swaddled in your national colours and that your birth is duly recorded at home. If, in the course of your foreign wanderings, you should become entangled in Cupid's net and wish to marry, your Consul will be glad to witness the tying of the knot. He will even perform the marriage and tie the knot himself, if the local laws permit, and he will attach a genuine old shoe from Brocton, Massachusetts, on the back of the automobile, or the omnibus, or the rickshaw or the one-hoss shay, that starts you on your honeymoon. If you should be thrown into prison, he will exercise all his energies to make sure that your trial is fair, your punishment just and your treatment humane. If you should unfortunately come to die under alien skies, you may pass away in the peaceful realization that your Consul will take care that you receive Christian burial—if indeed Christian burial should be appropriate to your particular case—and he will even read the burial service himself should a clergyman of your church not be available. From the cradle to the grave, in all important vicissitudes that befall you when in exile, the Consul is on the spot to safeguard your interests.

The multiplicity of his duties require unusual versatility, sound common sense and a broad culture, and the service is one which compensates in a larger way than almost any other profession for the disadvantages of exile.

It is, as I have pointed out already, a most useful adjunct and assistance to diplomatic establishments. The diplomatist and the Consul are not only the guardians of their national interests abroad; they are, in a real way, the interpreters of the social progress of their country, of the constructive achievements of their country in industry, in science, in art, in the promotion of human well-being and advancement.

Many of the earlier writers make generous efforts to inform us what the qualifications of the diplomatist should be. The Encyclopedia Britannica quotes the following alarming demands of a certain Ottaviano Maggi who wrote in 1596 and who may be excused on the ground that he himself belonged to the profession. The ideal diplomatist, he says, "must not only be a good Christian, but a learned theologian; he must be a philosopher, well versed in Aristotle and Plato, and able, at a moment's notice,

to solve, in correct dialectical form, the most abstruse problems; he must be well read in the classics, and an expert in mathematics, architecture, music, physics and civil and canon law. He must not only know how to write and speak Latin with classical refinement, but he must be a master of Greek, Spanish, French, German and Turkish. He must have a sound knowledge of history, geography and the science of war, but at the same time he is not to neglect the poets and never be without his Homer. Add to this that he must be well born, rich and of a handsome presence," and, as the modern writer justly comments, "we have a portrait of a diplomatist whose original can hardly have existed even in that age of brilliant versatility."

In the modern day, our diplomatists have less leisure for the cultivation of all these refinements and polite accomplishments, but it is more necessary than ever that they should represent the best product of their respective nations. An idea of the growing demands on their energies and abilities may be gained by a comparison made in a recent book by Mr. Kennedy between the work accomplished at two great international conferences separated by a period of less than fifty years, the Berlin Congress of 1878 and the recent Peace Conference of Versailles. The Berlin Congress, Mr. Kennedy points out, lasted only one month, and the treaty resulting from its labours contained but 64 articles. Only a few countries were directly engaged in it. At the Conference of Versailles, on the other hand, there were assembled, in addition to the statesmen from the Teutonic nations, representatives of the five principal allied and associated Powers and those of twenty-two smaller nations, nearly all of which had been actual or nominal participants in the Great War. Their deliberations lasted for many months and the Treaty of Versailles which emerged as a result of the work of the Conference contained 200 articles dealing with political relations and reshaping the map of the world in addition to 150 articles dealing with all manner of economic readjustments and interests, The wonder, and maybe the pity, is that such a voluminous and far-reaching document was completed in so short a time.

If his task of interpretation is to be really well performed in the increasing complexity of modern conditions, the diplomatist will require the aid of all the intelligent elements making up the

national life of his country. He must be assisted by business men and business associations, by scientific men and, still more, by religious bodies. They must help to purify the springs of public opinion. In this sense we are all diplomatists, each bearing some responsibility for the failure of peaceable adjustment and some of the credit for successful negotiation. We all prepare the ground upon which the professional diplomatist has to work and we forge and fashion the instruments he must use. A wider interest in his personality and in his work is especially desirable amongst the students in our universities into whose hands the torch of civilization and of religion and of human progress and understanding will eventually be passed by those who are now trying to hold it up. That is why I consented to come before you this afternoon and to endeavor to engage your attention for a subject, dry enough in itself and perhaps tiresome in its presentation, but possessing for each one of us an importance that cannot be overstated.

JOHN JOYCE BRODERICK.

# MISCELLANY

## AN INVALUABLE CATHOLIC REFERENCE BOOK: INDEX TO THE RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY, VOLS. 1-31, 1886-1920.

This much-needed compilation, so long contemplated and promised, is now a reality. The compiler has finished his laborious task, which, knowing from long experience the worthlessness of a mere alphabetical list of proper names, he has made an analysis, a digest, of the thirty-one volumes published by the Society from 1886 to the end of 1920.

The utility of the work has already been illustrated. Soon after finishing the arranging of the cards in alphabetical order, a request came to the Society from the War Department in Washington for information about a Captain John Smith, a Catholic who had rendered valuable service in the Revolution. The *Index* answered the query at once. In contrast with this incident is an experience of some forty-two years ago, four or five years before our Society was founded. An elderly lady had several times made inquiries about the whereabouts or fate of a Rev. Thomas R. Butler, a priest once well known in Philadelphia. The query could not be answered, there being then not even a set of Catholic Directories within reach. This *Index*, however, tells us that the said priest had gone West from Baltimore and had labored in Illinois and Kentucky; inquiry of the Diocesan Secretary of Louisville or Chicago would probably have elicited the desired information.

It is not claimed, however, that every such question can be answered from this source; for the Society has published but a small portion of the information needed for a complete history of the Church in North America. Let us hope and strive, then, that the good work be continued until every scrap of extant information be transferred to the pages of the *Records*.

Nevertheless these volumes are a veritable treasury of Catholic historical knowledge. Their most important contents may be divided into three classes, namely, historical compositions, transcripts of church registers, and other records and letters from bishops, priests, and Catholic laymen. Geographically, Philadelphia and Pennsylvania occupy the largest space in the first and second categories, while Baltimore, Charleston, Kentucky, and Mississippi Valley, Boston, and Quebec are prominent in the third. Acadia, Maine, the dioceses of Albany and Ogdensburg, New York; Wilmington, Delaware; Omaha, Nebraska; California, Oregon, and Texas fare very well, and to a less extent Iowa and Ohio, in the first.

Goshenhoppen, Pennsylvania, known in later times as Churchville, and lastly as Bally, boasts of the oldest register in the Thirteen Colonies; and this, as well as its successors to the early years of the nineteenth century, are reproduced, while a biography of Father Bally, S.J., continues the history down to our own time. Though the Philadelphia mission antedates it

by a dozen years, yet the extant registers of St. Joseph's begin only in 1758, with the coming of Father Farmer, S.J.; and these are published, the baptisms to 1810, the marriages to 1836, with a gap of a little over four years (1786-1790), which, it is hoped, will soon get filled. We have here also the early marriage and baptismal registers of St. Augustine's and Holy Trinity, as well as detailed histories of the beginnings of both churches, and the Minute Book of St. Mary's Trustees from the beginning to the year 1811. Herein may be detected the beginnings of the trustee evil, so vividly depicted in the lives of Fathers Goetz and Elling, of Holy Trinity, and the archdisturber Hogan at St. Mary's, whose career and character are described and depicted in the Life of Bishop Conwell, distributed through Vols. 24-29. Other early Pennsylvania registers and histories to be found here are those of Lancaster and Greensburg and Sportsman's Hall, now known the world over as St. Vincent's, the first home and Abbey of the Cassinese Benedictines in the United States, whose story is told by one of themselves. Other beginnings of Pennsylvania missions recorded here are those of Carlisle, Columbia, Elizabethtown, and the Philadelphia parishes of St. John the Evangelist, St. Ann, the Assumption, and Our Mother of Sorrows under its old name of St. Gregory's.

No less valuable than the church registers as sources of our ecclesiastical history are the letters and allied documents so numerously reproduced in these volumes. The foremost place belongs to those of the Propaganda leading up to the erection of the see of Baltimore and the appointments of its first bishop, in which Franklin's friendly part is incidentally established. Then come those from and to Father, Bishop and Archbishop Carroll, copies from the Baltimore archives, while the Quebec archives furnish others bearing not only on the Church in Baltimore and Philadelphia, but also in the Mississippi Valley. Of almost, if not quite, equal value is the correspondence of Bishop Cheverus with the Vernon-Bonneuil family. In addition to the "Diary and Visitation Book" of Bishop Francis Patrick Kenrick and the "Kenrick-Frenaye Correspondence," both edited and published independently of the Society, we find in its *Records* many letters from him and from and to his confidential agent, M. A. Frenaye, and from his brother Archbishop Peter Richard Kenrick, of St. Louis.

Bishop England's Diurnal or daily record of his visitations and ministrations during the first few years of his episcopate is indispensable in writing the history of the beginnings of his vast diocese and to correct understanding of the Hogan schism in Philadelphia. Of wider scope are his letters to friends in Rome and reports to Propaganda on the needs of the Church under his jurisdiction and even throughout the United States. His twenty years' correspondence with Judge Gaston of North Carolina are also of great historical value.

Two other collections of diaries and letters worthy of special mention, because of their bearing on events and persons contemporary with their authors, are those of Father Joseph Mosley, S.J., founder of the second mission on the Eastern Shore of Maryland, and of the Rev. Patrick Kenny, third pastor of Coffee Run, and first of Wilmington, Delaware, whose

quaint and naive entres and comments, prefaced with an account of his career, by the late Joseph Willcox, lend a unique interest to these pages. Wilmington, then, was only the fourth mission established in the present diocese of that name. The history of the first, Bohemia, Maryland, is admirably told by the late Rev. E. I. Devitt, S.J., who has made, as editor, several other contributions of original material to these volumes, as well as a masterly survey of the Church in America. Among them are letters from the Rev. Dr. Matignon on the origin of the Church in Boston.

Monographs of local and family history and of biography both religious and secular are numerous in these volumes. The most prolific and charming of the authors of these ecclesiastical chronicles is the late Rev. Dr. Middleton, O.S.A., the first President of the Society. Besides the illuminating introductions and notes which he has furnished to the Philadelphia and Goshenhoppen church registers, he has written detailed accounts of the Church in Lansingburgh, Mechanicsville and Carthage, New York, and Atlantic City, New Jersey, in which he tells also the story of the beginnings of Catholicity in the three dioceses in which these places are located. He also tells us, with the added charm of a personal and family interest, the dramatic story of his native parish, St. Mary's or Our Mother of Consolation, Chestnut Hill, Philadelphia.

No less painstaking and thorough is the restoration of a lost chapter in American Church history, the story of the Capuchin missions in Acadia, by Father John Lenhart, O.M.Cap., who also proves himself a masterly historical critic in his strictures on Richard and D'Arles' "Acadia" and Gosselin's account of the Church in Canada under early English rule. Equally judicious is the Rev. Henry C. Schuyler's treatment of the labors and murder of Father S. Rale, S.J., apostle of the Abnakis on the Kennebec. Other excellent historical essays are Dr. Flick's account of the French Trappists in the United States (1803-1815), his life of the Rev. P. Henry Lemke, O.S.B., and the establishment of his Order in Western Pennsylvania, the late C. H. A. Esling's narrative of the beginnings of Catholicity in Delaware, Father Croquet's mission among Oregon Indians, Clinch's history of the Jesuits in California, the beginnings of the Church in Omaha and Nebraska and the life of the second bishop there, James O'Connor, brother of the first bishop of Pittsburgh and, like him, for a time Rector of St. Charles' Seminary, Philadelphia. Mention might also be made of many other sketches besides those of early times in Cleveland and Zanesville, Ohio.

Sisterhoods receive no small share of attention in these volumes. It is not generally known that eight of them had their origin in this country, three of which claim Philadelphia as their birthplace. The history of two of these is recorded by Miss Flintham, namely, the Sisters of Charity of the Blessed Virgin, removed to Dubuque in 1844, and the Franciscan Tertiaries. Here is also an account of the Sisters of Our Lady of Mercy, founded in Charleston by Bishop England, some twenty years before the Irish Sisters of Mercy were introduced by Bishop O'Connor of Pittsburgh. But the most elaborate sketches of native religious orders of women is that

of the Sisters Servants of the Immaculate Heart of Mary, begun in Monroe, Michigan, and now strongest in eastern Pennsylvania. The dramatic story of another order, semi-American, begun in England by a native of Pennsylvania, Mrs. Cornelia (Peacock) Connelly, is told by Father Tourscher, O.S.A.; while the late Sara Trainer Smith throws much light on the origin of Mother Seton's American Sisters of Charity, in her biography of Cecilia O'Conway, "Philadelphia's First Nun," with whom in that work was associated Miss Annie Murphy, a niece of Mathew Carey; and so also does Dr. Flick in his Life of Mathias James O'Conway and his other children. There is here, too, an outline history of the Ursulines in America, a documentary record of the bringing to Cincinnati, and to America, by Bishop Purcell, of the Sisters of Notre Dame de Namur. Scattered throughout the volumes are numerous references to these and to other Sisterhoods. Two of the most noteworthy episodes in this line are the Rev. Dr. Heuser's account of the first superior of the Sisters of Mercy in Philadelphia, Mother M. Patricia Waldron, and Miss Smith's history of Satterlee Hospital in West Philadelphia, conducted by the Sisters of Charity during the Civil War.

Prominent Catholic laymen of the Revolution period and later, besides the Captain John Smith already alluded to, receive no small share of attention. The late Admiral R. W. Meade tells us of his great-grandfather, George Meade and other members of the family. Martin I. J. Griffin, whose work on Bishop Conwell was rewritten and published after his death, exhaustively records the careers of George Meade's brother-in-law, Thomas FitzSimons, merchant and statesman, Commodore John Barry, "Father of the American Navy," and Thomas Lloyd, first stenographic reporter of Congress. For later times we have biographies of such distinguished converts as Professor S. S. Haldeman, Dr. W. E. Horner, Dr. J. D. Bryant, and Dr. J. V. Huntington, and Letters of Bishop Kenrick to another convert, Professor George B. Allen. There are also lives of several eminent sons of Catholic parents.

But no action of the above named families is now identified with the Catholic life of Philadelphia; nor of two others, whose founders came here as exiles from San Domingo. The story of one of them, Jacques Andre Rodrigue, of his two sons, William, civil engineer and architect, who married a sister of Archbishop Hughes, and Dr. Aristide, and of his two daughters, who for a time conducted a school in Philadelphia, and then became the wives of Judge R. L. Johnson and James Maguire, both of Cambria County, Pennsylvania, is told in a copious correspondence edited by Miss Jane Campbell. The history of the other, John Keating, a native of Ireland who rose to rank of Captain in the French army, as well as of his ancestors and descendants, is told by his great-grandson, the late Joseph Percy Keating, the last male member of this branch of the family. He was closely identified with the Catholic interests of Pennsylvania, and for a time of Wilmington, Delaware, from 1792 until his death in 1850. But in the female line he is represented by the present generation of the oldest Catholic family here, the descendants of Thomas Willcox, an Eng-

lishman, who settled in Delaware County, Pennsylvania, nearly two centuries ago. A member of the family, the late Joseph Willcox, has furnished all the available information about it, supplemented by Miss Sara Trainor Smith's chapter on the second wife of James Mark, grandson of Thomas.

One of the many revelations of history recorded here is the account of the martyrdom of Jesuit missionaries on the Rappahannock in 1571. Dominicans had been on the James nearly half a century earlier, so the English were not the first white men in the present State of Virginia. It is also settled that Columbus had a priest with him on his first voyage, and that he was an Italian and the first Vicar Apostolic of America.

Three interesting and edifying chapters of the history of our time are Father Tourscher's account of the work of the Sisterhoods of the Philadelphia diocese in the epidemic of 1918, the Rev. Thomas C. Brennan's record of the work of the Overbrook seminarians as grave-diggers, etc., on the same occasion, and the latter's description of Cardinal Mercier's triumphant tour through the United States and Canada.

Every bishop and priest and very many lay persons mentioned in the *Records* are named in the *Index* in such a way as to tell their names are here, while the system of cross-references makes it easy to find any desired information. We are confident the work will be duly appreciated by all seekers after American Catholic historical knowledge.

The *Index* is in many respects a dictionary of Catholic Americana, and should be in every Catholic library as an invaluable reference book and historical encyclopedia. Not only those who have partial or full files of the *Records* will find it useful, but also all who have an interest in the vital part played by the Church in American civilization and development.

## PILGRIMAGE TO THE SACRED RUINS OF THE BASILICAS OF AFRICA.

No land has more wondrous or more beautiful Christian ruins than North Africa. From Cherchell in Algeria to Carthage in Tunisia, the pilgrim follows the sacred way of the routes of the Basilicas where every step treads on holy ground, sacred to the blood of saints and martyrs.

Few indeed know the importance of the African ruins which are the oldest remains of Christian edifices in the world!

If one wishes to see what the first Christian churches were like, it is not to Rome one should go, but to Africa. They do not exist any more in Rome for they have all been destroyed or built over but at Carthage and Tebessa one can still see the largest basilicas in the world and easily imagine what they were in the days of St. Augustine.

Two hundred and fifty basilicas, churches and chapels have been discovered and partly explored, thousands of Christian inscriptions, tombs and relics laid bare and yet there has never been a pilgrimage to these sacred and beautiful ruins!

What a sublime joy it would be to the lovers of Christ to hear the Holy Mass within the columns that once echoed with the voice of St. Augustine and St. Cyprian! To kneel on the vivid mosaic floors and receive Holy Communion where the first Christians, in the time of Tertullian, sowed "the life of the Church with their blood."

Some of the most wonderful catacombs and cemeteries of the first centuries of Christianity are to be found at Sousse and at Tiposa the deserted, with its basilica dedicated to St. Salsa, one of the most celebrated African martyrs, Tebessa, the largest early Christian ruin on earth, so reminiscent of the day of St. Augustin, Sock Almas, the home of that saint, Hopponus, where only a few stones and the name of one good man remain and then to Carthage.

Carthage, where the great Saint Louis of France died and where the glorious martyrs, St. Cyprian, St. Perpetus and St. Felicitas suffered for the Christian Faith.

Carthage, too, of St. Vincent de Paul and Tertullian and of whom Pope Leo IX said, "There is no possible doubt that the bishop of Carthage is the greatest after Rome and the greatest metropolitan of Africa."

Carthage, too, where St. Monica wept for her departed son and where the late great Cardinal Lavigerie, the last saint of Africa, proclaimed that "Carthage was a vast reliquary and that the Catholics of the world should see to the restoration of its sacred monuments."

But the words of the great Cardinal have not been heeded and the beautiful ruins uncovered by that glory of French science, the Father Delattre, are slowly on the way to destruction and utter disappearance.

What a rare and beautiful feeling it is to stand amidst the ruins of the basilica of St. Cyprian and gaze on one of the grandest spectacles the Almighty has endowed nature with. To the left as one stands by the baptismal font one sees the great towering blood colored rocks of Sidi Bon

Said that seem to rise as sentinels at the entrance of the opal colored gulf of Tunis. The rocks are crowned with an Arab village whose silvery white minarets and walls seem like a perched white dove...the sacred symbol of the ancient Carthaginians.

Beyond the white columns of the basilica one sees the gorgeous gulf dotted here and there with the white sails of fishing boats and the horizon is formed of a vast purple amphitheater of mountains.

Between the marble columns are beautiful mosaic floors here and there overgrown by wild north African flowers and the very dust contains the bones of the martyrs whose remains were long ago dispersed by the hand of the Vandals.

At Carthage the great Father Delattre will conduct the pilgrims across the sacred route of the basilicas, and the Abbe Chabot of the French Institute will give historical lectures at the other ruined cities, accompanied by Count de Prorok whose collaboration with the Rev. Father Delattre and the Service des Antiquites has already resulted in many important discoveries and who will lecture in English.

From Carthage the pilgrims will leave for home and the Holy Week, having in view an audience and the Blessing from the Holy Father. From the Eternal City on to Lourdes and Paris.

A trip will be arranged to the battlefields where the noblest blood of America and France was spilt side by side in the sacred cause of Liberty.

From Havre the Pilgrims will wend their way home across the sea with the memory of forgotten sanctuaries and of a land filled with the martyred silhouettes of vast Christian ruins nearly forgotten in the night of History and with the great Cardinal Lavigerie, they will be able to offer up the prayer: "Let Carthage be rebuilt."

# CHRONICLE

Dr. Guilday has sent out to the members of the American Catholic Historical Association the following letter under date of February 1, 1924:

The Association has held four Annual Meetings—Washington, D. C. (1920), St. Louis (1921), New Haven (1922), and Columbus (1923). The Meeting this year will be held in Philadelphia, where we will be the guests of the American Catholic Historical Society, founded forty years ago in that city.

The Philadelphia Society has for its field the Church history of the United States. The Association has the general history of the Church as its chosen study.

Last December, your Secretary was honoured by being elected President of the American Catholic Historical Society, and he will, therefore, have the privilege and the pleasure of being the host to the members of the Association when they gather in Philadelphia next Christmas week.

With each of our four Annual Meetings there has been a marked advance both in the purpose of our Association as well as in the scholarship of the papers prepared for these Meetings. Fifty-two historical papers, based on original research, have been read, and most of these have appeared in the pages of our official organ, the *Catholic Historical Review*.

The time has now arrived for a further stage of development, namely, the creation of a group of permanent Committees on salient aspects of our science. Two such Committees have been active since the founding of the Association and are now permanent: the *Committee on a General Bibliography of Church History*, presided over by the Rev. Francis S. Betten, S.J., of the John Carroll University, Cleveland, and the Committee on *Archival Materials for American Church History*, of which the Chairman is the Rev. Paul J. Foik, Ph.D., of the University of Notre Dame.

I wish to propose to you, and to obtain your advice and counsel on the foundation of the following additional Committees:

1. Committee on a *Manual of Catholic Historical Literature*, comprising brief descriptions of the most important Church histories in English, French, German, Italian, Spanish, and Latin.
2. Committee on the *Teaching of Ecclesiastical History in Colleges and Seminaries*.
3. Committee on the *Teaching of History in non-Catholic Schools of the United States*.
4. Committee on a *Manual of Historical Objections Made Against the Church*.
5. Committee on *Catholic Historical Activities in the United States*.
6. Committee on *Textbooks in Church History*.

It would be of great assistance to me, if you should give the problem contained in this tentative divisioning of our work your earnest consideration and inform me at your earliest convenience (*a*) if these Committees

meet with your approval; (*b*) if other Committees need to be added to these; and (*c*) the names of Catholic students and teachers of history, personally known to you, who might become members of these Committees.

Very respectfully yours,

PETER GUILDAY,
*Secretary.*

Washington, D. C.,
February 1 1924.

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Father Francis S. Betten, S.J., of the John Carroll University, Cleveland, has in the press a dictionary of explanations as a companion volume to his high-school textbooks. The book will be illustrated, and from the proofs which we have seen, every promise of a successful sale of the volume can be predicted.

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A new edition of Muratori's famous collection, *Rerum Italicarum Scriptores*, is being printed in Florence. No scholar needs to be reminded of what the study of the political and civil history of the Middle Ages owes to this celebrated series of volumes. In Muratori's time, the work was considered a marvel of erudition and critical scholarship. The collection is now very vast, and indeed some volumes are out of print completely. The discovery of many texts of which Muratori was not cognizant, and the advance made since his day in paleographic studies, rendered this edition necessary. The revision is being made, under the patronage of Queen Margaret of Savoy, by Carducci, Fiorini, and other leading Italian savants. Up to the present one hundred and ninety fasciculi have been published, and the programme of the entire collection is explained in a pamphlet issued by Zanichelli, of Bologna.

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The national gift—the Louvain Library—on the part of America as a memorial of the heroic defense of the Belgians during the great war—has not yet been fully realized. Some six hundred thousand dollars are still to be collected for the completion of the Library which is now about one-third finished. In August, 1925, the University of Louvain will celebrate its five-hundredth anniversary, and all concerned in the building of the Library wish to see it ready for celebration. There have been many hindrances to the work of collecting the amount of money necessary for the Library. Some of these hindrances exist still. Others, indeed, seem to be insuperable. If the Louvain Library is to be the gift of the entire nation, then the entire nation should be reached in the appeal.

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Dr. John R. Knipfing, Associate Professor of History at the Ohio University, has sent us a reprint of his article, *The Libelli of the Decian Persecution*, which appeared in the *Harvard Theological Review* (October, 1923). The *libellus* has a familiar look about it—to those who are acquainted with the history of Philadelphia during the Revolutionary War.

in the time of Decius, it was "both private request and official attestation, or more specifically it was a petition of an inhabitant of the Empire addressed to local authorities requesting that these countersign his declaration of pagan religious loyalty, and give written testimony of the pagan sacrifice performed by him in their presence, by adding their official attestation of loyalty and sacrifice." The first of these *libelli* was discovered in 1893, just sixteen years after the Fayum was opened to archaeological excavation. Meyer published in 1910, in the *Abhandlungen* of the Prussian Academy of Science, all those discoveries up to that time. Since then some seventeen others have been brought to light. The *libellaticii* or Christian renegades are distinguished by scholars from the *sacrificati*, or those who had actually taken part in pagan sacrifices to save their lives. Delhaye has dealt with these in his last work *Les Passions des Martyrs et les Genres Littéraires* (Brussels, 1921), but the whole question of their validity and the scope of their value for the history of early Christian times are not yet settled.

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Emile Lauvrière, of the Lycée Louis-le-Grand, Paris, has written in two volumes the story of Acadia, under the title: *La Tragédie d'un Peuple: Histoire du Peuple Acadien de ses Origines à nos Jours.* The work is beautifully illustrated with photogravures and maps, which assist the reader to follow the saddening annals of the Acadians from the first settlement down to the present. Dr. Lauvrière published some years ago a volume of the selected works of Longfellow, and *Evangeline* gave him the opportunity of adding historical footnotes to the celebrated poem. From these references, he says, the present work grew almost imperceptibly. The story of Acadia is the most realistic of our American tragedies: there are the faint beginnings of the drama, the agonizing crisis of the expulsion, the poignant catastrophe itself, the pathetic tribulations which followed in its wake, and the marvellous resurrection of this persecuted people. The American historian will turn naturally to the chapter on the exiles in the English Colonies (1755-1775) and to the remnants of the dispersion in Louisiana, around the Great Lakes, and in New England. That story, especially that part of it before the Treaty of Paris in 1763, is one which we would fain pass over in silence. Dr. Guilday has described the harsh and cruel treatment these exiles received in the American Colonies in his *Life and Times of John Carroll.* We need, however, a full and complete history of the Acadians. Few recitals will do so much to portray the brutality of the social, racial, and religious attitude of the ordinary Protestant American from Massachusetts to Georgia.

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Ever since Professor Leon Van der Essen gave us (Chicago, 1916), his excellent little *History of Belgium*, there has been increased interest in the story of that nation. Pirenne's *Histoire de Belgique* in four volumes was translated into German the year before the war as part of the *Allgemeine Staatengeschichte*, which was begun at Gotha in 1829, by Heeren and Ukert and has been continued by Giesebrecht, Lamprecht and others. Pi-

renne is the accepted national historian of the land for which he suffered during the great war. We need, however, popular manuals on the subject, and to a certain extent this want has been filled by Father Julius E. De Vos, of Chicago in his *The Belgian Nation: Historical Episodes*, the second edition of which was recently published. "Out of the inferno of the war," as Dr. Murray of De Paul University writes in the foreword, "there emerged one nation that before the admiring world, immortalized the ideas of centuries of its children in a baptism of blood, suffering, sorrow and heroism unparalleled in the pages of history." Father De Vos has told this story in an attractive way. The volume is a handbook made up of excerpts from a large work entitled *Fifteen Hundred Years of Europe*, upon which he has been working.

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The Dominican House of Studies at Washington, D. C., has recently acquired a photograph copy of the *Tractatus Solemnis de Arte et de Vero Modo Praedicandi*, a medieval treatise on preaching, sometimes attributed to St. Thomas Aquinas. The original, a fine specimen of late fifteenth century incunabula, was discovered about two years ago in a second-hand bookstore of New Orleans, and is now in the possession of Rev. Albert Biever, S.J., of that city. This copy is a quarto of twenty-two pages. It was printed in 1483 by Albert Kunne, a comparatively unknown printer of Memmingen, a little town near Augsburg, Germany.

This particular work must have had quite a vogue in its day, for Hain's *Reportorium Bibliographicum* records twelve editions published by various printers before the end of the fifteenth century. Many of these lack the year of publication. The earliest dated edition is that of 1477; the latest, the present one of 1483. Several printers at odd times combined another treatise on preaching, attributed to Henry of Hesse, with this supposed work of St. Thomas.

To establish the identity of the true author of this brochure, is a problem which seems yet to be solved. The weight of internal evidence appears to dispose of the claim of St. Thomas. It is stated in the title that the work is, "*Compiled* from various writings of the holy doctors, and principally of the most holy doctor of the Christian Church, Thomas of Acquinas." Again, in the body of the treatise, a certain quotaton is credited to St. Thomas, which would hardly happen if the Angelic Doctor were its author. Moreover, this tract is not to be found in any *Opera Omnia* of St. Thomas or in any catalog of his authentic works.

On the whole, there seems to be but meagre information available regarding this work. The article on *Homiletics* in the *Catholic Encyclopedia* and the *Kirchenlexicon* include it in a list of medieval works on preaching, but merely state that it was not composed by St. Thomas. It is difficult to say how much of the treatise is original and how much compiled from other sources. At least the definition of preaching which it gives, as well as a long quotation is taken almost verbatim from the *Summa de Arte Praedicatoria* of Alain of Lille who died in 1202. Even the date of composition cannot be determined with any accuracy. While not conclusive evidence,

the fact that St. Thomas and St. Bonaventure are the latest writers quoted, might indicate that the work was written sometime during the last half of the thirteenth century.

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The *Irish Catholic* announces that Messrs. Hodgson, the London auctioneers, recently sold the library of Lord Clarendon, in which was found a hitherto unknown and beautifully illuminated fourteenth-century manuscript of Egidius of Zamora—or, as he is known to Spanish historians—Gildre Zamora. Joannes Egidius was a Franciscan monk who lived in the early days of his Order, and this newly-recovered treatise of his has never been published.

It is engrossed on 108 pages of fine vellum, with finely executed borders and historical initials. The first two leaves have two shields, with the arms of Anjou and Aragon. This is taken to indicate that it was written for Louis II of Anjou and Naples, King of Sicily (1377-1471), who married, in 1400, Yolanda, daughter of Juan I, King of Aragon. The library of these kings was taken to France about 1500 and the manuscript just mentioned was probably stolen at the time of the Revolution. It is a treatise on poisons and poisonous animals; and it gives evidence, by the way, of the spirit of scientific investigation which undoubtedly existed in the thirteenth and fourteenth centuries, but the value and extent of which has been woefully underrated even by serious historians.

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Professor James F. Willard, of the University of Colorado, has kindly favored us with Bulletin No. 1 of the Progress of Medieval Studies in the United States of America. Fr. Willard says in an introductory note that the list of medievalists set down is doubtless incomplete, and states: "This, the first number of the Bulletin, must therefore be regarded as a tentative effort to list the workers in the field, and it is to be hoped that all those who receive it will coöperate in making it more complete next year." He invites suggestions concerning the improvement of the Bulletin from those engaged in medieval studies.

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Maggs Bros., of London, in their latest catalogue offer for sale at the price of £9845, or about $45,000, the manuscript of all the privileges granted to Columbus by King Ferdinand and Queen Isabella of Spain as a reward for his discovery of the New World. It is written in manuscript by his well-known secretary, Diego de Penalosa, on 28 folio pages of paper, with marginal notes in the autograph of Christopher Columbus.

The Book of Privileges, as compiled in manuscript at the instance of the Admiral himself, is one of the most precious of Christopher Columbus's relics. While arranging for his fourth voyage, the Admiral caused the several documents containing his titles, rights, privileges, concessions and powers to be copied and placed together in the form of a book.

This Manuscript was written in Seville by his well-known Secretary-Notary, Diego de Penalosa. Diego de Penalosa also wrote the body of the last known letter of Christopher Columbus, when his master's hands were

so affected by gout that he could only write with difficulty. Diego de Penalosa was in addition the writer of the famous Paris Codex of the Book of Privileges (now in the French Foreign Office).

Christopher Columbus had this manuscript written for him by his notary, annotated it himself, and evidently sent it to his son Diego Columbus, then at court in the year 1502, for the purpose of obtaining full confirmation of the privileges that had been granted to Columbus and reinstatement in office.

The marginal autograph comments in the hand of Christopher Columbus draw attention to the most important of the clauses affecting his interests, and are as follows (in translation):—

1. "Privilege of the Admiral of Castile granted to the Admiral of the Indies." 2. "Keep your eye on this!.." 3. "The agreement of the Admiral of the Indies" (with the King and Queen). 4. "The limits of the Admiral's privileges." 5. "The chapter of the last letter (from the King and Queen), in which Their Highnesses promised to confirm the privileges, favours and rights, and to restore them."

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On the date of the celebration of the Fourth Centennial of the birth of the great Portuguese poet Luiz de Camoens, the Catholic University of America dedicated the great Ibero-American Library donated by Dr. and Mrs. de Oliveira Lima. The Library contains 40,000 books including some copies of which no duplicates can be found anywhere else in the world.

The exercises of the opening of this new branch of the University were among the most interesting ceremonies ever celebrated in Washington. There were present the Spanish Ambassador, the Chargé d' Affaires of Portugal and Mme. Leal, Dr. Carlos Aldunate, former Secretary of State of Chile, Dr. Roberto Goncalves, Secretary of Brazlian Embassy, Dr. Ignacio Calderon, former Minister of Bolivia in Washington, Mme. Calderon, and a great number of diplomats representing nearly all Latin countries of Europe and America, besides distinguished members of the resident colonies of Portugal, Brazil, Spain, Italy, France, Ireland, Belgium, Luxemburg, Poland, Germany, Russia, Hungary, Czechoslavakia, Greece, Syria, India, Philippine Islands and nearly all countries of Spanish America. The Pan-American Union was represented by Dr. Rowe, Director-General, and Mr. Franklin Adams, Counsellor.

The ceremonies were presided over by the Right Reverend Bishop Shahan, Rector of the University, who was accompanied by the Vice-Rector, the Director of Studies, the Deans of the different schools, Professors and directors and members of the various religious houses of studies affiliated with the University.

Dr. Manoel de Oliveira Lima, in presenting the Library, spoke as follows:

> I am indebted to the Catholic University of America for two of the most gratifying days of my life: the day of last month when I

started my course of International Law in this same room, and this day in which I present to the venerable Rector, the Library. I have donated a Library of 40,000 volumes, collected by me in forty years of time, book by book, pamphlet by pamphlet. These are really happy days, because I somehow feel in both that my life will not have beeen a useless one. I consider in fact the teaching of International Law, that is, the effort to spread its principle of human concord, as a logical and apt corollary of my quarter of a century of diplomatic life. The opening of this Library, with its General Section and a Section specially Ibero-American, and more specially Portuguese-Brazilian, will not only add greatly to the material offered to the students of this country for a scientific knowledge of our countries, but will surely contribute to stimulate such studies and become in this way the best foundation of the Ibero-American Institute which Right Reverend Bishop Shahan was able to foresee. My intention fully corresponded to his idea and explains my donation.

This Ibero-American Library is not destined to be a necropolis of old books, many scarce and valuable. It will be in close contact with the cultural centers of Latin America, in order to obtain new publications and so afford the readers a contemporary view of its intellectual movements. I mean to devote to it, as well as to my chair, the best of my experience and all my diligence.

The date chosen for this inauguration is supposed to be the fourth centenary of the birth of Camoens, the great Portuguese lyric and epic poet, one of the greatest poets of all ages. The Catholic University of America celebrates in this way that famous name and gives a new proof of its truly catholic or universal spirit which Bishop Shahan has so cleverly and carefully developed, knowing how to combine in his mind an earnest nationalism with an intellectual, broad-minded, far-sighted internationalism. The Pan-American cause owes him much for his zeal in this field. I gladly answer his sympathy for our Latin race and our Latin culture. In the future a chair of Portuguese language and of Portuguese and Brazilian history and literature will be founded, with fellowships intended to encourage and aid students of these subjects.

It is a great pleasure and honor for me to see here present the Chargé d' Affaires of Portugal, the country where I received my education from some of the most remarkable minds that the Iberian Peninsula produced in the last century. I cordially greet Mr. Mendes Leal, who is a distinguished scholar and diplomat, and express to him personally the friendly feelings and the admiration I nourish for this country.

The Chargé d' Affaires of Portugal, Dr. Augusto Mendes Leal, representing the Minister of Portugal, said:

Right Reverend Bishop, Ladies and Gentlemen:

I deem it a great honor and pleasure to be with you in this magnificent University which attracted my attention while I was in Rome as secretary of the Portuguese Legation to the Holy See.

My interest in Catholic Universities was and is so great that I have read many documents about them and I have made a report on the matter, in which I referred to Dr. Lima's splendid offer of a great Portuguese Library to this University, and when I did so I knew that I was writing about a gentleman well known and greatly esteemed in Portugal.

It would be sufficient to say that Dr. Lima is a graduate of the Faculty of Letters of Lisbon and that he very ably inaugurated the Chair of Brazilian studies created some years ago by the Portuguese Government. I take pleasure in adding that Dr. Lima has written a very important book on the last Portuguese Sovereign of Brazil, King John VI, recognized honorary Emperor of Brazil after the Brazilian Independence, which let me mention, was obtained without any great opposition and was almost immediately followed by a great friendship between the two countries. This friendship was reaffirmed a short time ago when the former President of Portugal, Dr. Almeida, paid an official visit to Brazil.

I must not fail to emphasize the fact that Dr. Lima kindly chose for this meeting a day which calls to mind the birth of a literary genius who ranks among the greatest of the world, the Portuguese poet and warrior Luiz de Camoens. I thank Dr. Lima very much for this kindness to the land of his forefathers, and I hope that the splendid offer just mentioned may aid in letting the people of this great country know more of the very rich literature of Portugal.

Being in this Catholic and American University and speaking of a Brazilian gentleman, I avail myself of the opportunity to say that I am a fervent friend of Brazil, which I have reasons for loving almost as much as my native country, and to express my sincere wishes for the continued prosperity and honor of the Roman Catholic Church and the United States of America.

Let me say in conclusion that I am very grateful for the invitation to attend this interesting meeting, and for all kind references to my beloved country.

Dr. Siqueira Coutinho, Associate Professor in charge of Latin American History in the University, acted as Secretary, read the tele-

grams received by the University on this occasion, and made the announcements.

RIGHT REVEREND BISHOP SHAHAN closed the exercises by the following reply to the discourse of Mr. Lima, in which the Right Reverend Rector emphasized strongly the gratitude of the Catholic University for the splendid gift of the Lima Library.

Dear Friends:

The best words can express but poorly the gratitude of the Catholic University of America for the truly munificent gift which Mr. and Mrs. Lima, "par nobile fratrum," present to us this day. This gift is truly unique. Seldom if ever before have husband and wife co-operated for so long, so cordially, so intelligently, in so many parts of the world, to create an intellectual capital of such size and significance. In this respect the proud old Roman note of equality happily holds good: *Ubi tu Gaius ibi ego Gaia.* Slowly, persistently, with the best opportunities and with highly trained judgments, counting no sacrifice too great, they have gathered into one noble collection the best works concerning the history, law, institutions, literature and antiquities of their beloved Brazilian fatherland, and incidentally of all South America, insofar as it came under the influence of Portuguese genius. This Library, unsurpassed in its way for the knowledge of the great continent opened to the children of ancient Europe by the faith of Columbus and the generosity of Isabella, they have chosen to donate to the Catholic University at Washington as an eloquent and permanent pledge of the good-will of the Ibero-American world to the United States of America. We are privileged indeed to assist at the birth of a pacific and humanizing institution which belongs with the Christ of the Andes, the Panama Canal, and the new conquests of space, among the most beneficent agencies of of peace throughout the New World.

This Ibero-American Library of 40,000 volumes, even if it were here and now arrested in its development, would be a benefaction of the highest order, completing and rounding out, as it does, various other important collections of the same nature at the National Capitol. Washington to-day rivals Rio Janeiro in the number and value of its Portuguese books. Indeed, it now possesses literary treasures, Portuguese and Spanish, not to be found in all Latin America and the time may not be far distant when no Latin American writer will consider his bibliography complete until he has radioed to Washington for the latest acquisitions.

Mr. and Mrs. Lima, however, in transferring to us these fruits of a life-time of study, labor, generosity, and sacrifice, are not content that we should be merely caretakers of a splendid necropolis of Ibero-American genius. They wish this great collection of books to serve as a workshop of every intellectual activity that

finds an outlet in the thought and life of Latin America. And for us of the New World what is more important than these twenty-one Latin-American republics, cast in the mould of the American Constitution, ensouled from the beginning by its pure political spirit and its noble humanitarian genius? We are, of course, the offspring, the children of Europe, but to the sixty-five millions of South America we are bound by very subtle and powerful ties of brotherhood, the common and simultaneous conquest of vast and unknown regions of the earth, and the common self-emancipation from the governmental ideas and institutions of the Old World. In this region of thought Ibero-American, Anglo-Saxon, Celt and Teuton and Slav, and all the human elements of the New World, are citizens of a common fatherland, in which the free, original, and human-kindly American spirit, North and South, draws together closely, increasingly, the entire mankind of the New World. It is the hope of our generous benefactors that this Library may become at once a living center of study, research, and publication, in the vast domains of Latin American language, law, government and administration; in social science and education; in religion and theology; in natural and applied science; in antiquities and ethnology; in every kind of knowledge and endeavor that tends to lift our common American mankind to higher levels spiritual and material, believing, with Silvio Pellico, that men have never hated one another except because they did not know one another.

In other words, they believe that this Library can and ought to become a clearing-house for the best thought of the New World, North and South. New books, the best reviews, the representative press, will enrich these shelves from year to year, until the dream of a separate building becomes a reality, and the Ibero-American Institute acquire that additional guarantee of permanency and efficiency.

To their donation of the Ibero-American Library, Mr. and Mrs. Lima have added many works of Brazilian art, and to crown their generosity they have made known their intention of founding a Chair of the Portuguese language and several scholarships for a wider diffusion of the language in which Magellan and Vasco de Gama made known to Europe their enlargement of the bounds of the world. Fortunately, it is no longer necessary to emphasize the motives of a more general knowledge of the noble languages, Portuguese and Spanish, through which one half of the New World fulfills its mission on earth. Not only the advantages of industry and commerce, but a host of interests, literary, scientific, social, educational, historical, solicit an intimate knowledge of these deep channels of human intercourse through so many centuries and over so vast a portion of the earth. Who would not rejoice that he or his children were masters of the noble idiom in

which, to speak only of history, a Balmes or a Menendez y Pelayo laid bare the secret springs of human errors or the power and range of those esthetic ideas that are like the tides and winds of human thought or an Herculans or a Gama Barros pointed out the spiritual sources of the discoverers? Who would not be proud that he was able to wander at will through the book-shelf of volumes in which a Manoel de Oliveira Lima has for thirty years interpreted for the world the soul of Latin America? In this long period he has woven, the world over, a network of the happiest relations between his native country and the intellectual society of Europe and the United States. On this occasion, the most honorable of a long career of honor, and the dearest to him, be it our duty and pleasure to pay a tribute to this foremost scholar of Latin-America, patriot, diplomat, historian, man of letters, and bibliophile.

May we not consider it a happy omen that the Ibero-American Institute is founded in Washington while the fourth centenary of the birth of Camoens, the great poet of Portugal, the first master-singer of a new order of life, is being celebrated. Poet, lover, soldier, rover, critic, historian, he touched with the magic finger of romance the endless waters and the interminable lands that, with other heroic adventurers of Portugal, men of Europe traversed for the first time. If he closed the annals of medieval literary art, he opened, with the rich music of his verse that glorious modern chronicle of Portuguese life and thought, of which the Lima Library has saved for us so many a page, and thereby pays an enduring homage to the varied and ill-starred genius of the most sublime singer among the sons of Lusus.

After the exercises all present paid a visit to the different sections of the Lima Library. Its rare books, manuscripts, engravings, paintings, folios, first editions, were highly admired by the numerous scholars who attended the ceremonies.

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Count Byron Kuhn de Prorok, the head of the Franco-American Mission for the excavation of Carthage, has recently left the United States to continue his work in northern Africa. The Carthage excavations have received the blessings of Pius XI, and are being directed by Monseigneur Lemattre, Archbishop of Carthage. In *Art and Archeology* for February 1924, Count de Prorok published an article on the *Sunken Treasure Gallery of Mahdia* (Tunisia), and the results of the excavations up to October, 1923, will be found in his *Fouilles à Carthage* (Paris, 1923). The Archbishop of Carthage writes a description of the work in a letter, dated November 2, 1923, in which he says: "One of our first preoccupations upon taking possession of this primatial seat of Carthage, the metropolis of Latin Africa, so glorious in olden days throughout its martyrs, its doctors and its Christian communities, was to steep the souls of the faithful of our

Diocese in these great memories, so that by founding a new Christendom on soil that for so long was under the yoke of Islam, they may find in more intimate contact with the heroic Christians of early centuries a deeper and stronger love for their faith, and that succeeding them as heirs of the land, they may at the same time inherit their virtues..... From a Christian point of view, ancient Africa has an archeological wealth easily explained by its prosperity and dense population in the early centuries of our era: Christianity penetrated there very early, thanks to Latin civilization, and found the same obstacles and trials as in other parts of the Roman Empire; she learned the meaning of violent persecution, and the ampitheatre of Carthage was where innumerable martyrs gained celestial crowns, among others Saints Perpetua and Felicity, whose touching history will always be remembered. She has catacombs, for there are still remains of some at Sousse, formerly Hadrumet. After the triumph of Constantine, she had richly decorated basilicas. She gave birth to doctors whose eloquence resounded in those basilicas. She knew, alas! the sorrow of heresy, but never that of schism, and her Primates, ever obedient to the supreme authority, never failed in their fidelity to the Sovereign Pontiff. It was at Carthage that Saint Optat, Saint Cyprian, Saint Augustine and many more let fall words freighted with such wisdom and depth that in the centuries that have followed they are still the subject of meditation. It was on this African soil that numerous Councils were held, whose names alone prove the intense life that was led there; it was in that land covered with palaces and cities that so many basilicas were erected and so many bishoprics flourished. From a purely historical point of view since the excavations of ruins were forgotten or scorned for fifteen centuries, it would seem that no other place contains so much unexplored wealth. The country where several races ruled in turn, colonized first by the Phonicians who built there a city that rivaled Rome, then conquered by the Romans who made of it one of the richest corners of her Empire, the country through which passes most of the great captains of antiquity and that decked itself with all the pomp of Roman civilization before perishing under the repeated assaults of its invaders—that country is a great history book, many of whose pages are still to be deciphered."

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Some weeks ago there appeared in the Roman Correspondence of a well-known Catholic newspaper an item stating that the *Manuet Biblique* of Vigoroux-Bacuez and Brassac had been placed on the index. The item was misleading. The Holy Office expressly mentions "Third Volume, New Testament, by A. Brassac, in different editions from 1909 to 1920," as well as the "Old Testament, revised by A. Brassac, with the collaboration of J. Ducher. First volume 1917, Second volume 1920."

The work condemned differs from that of Vigoroux and Bacuez, a manual entirely orthodox, and which was for many years in use in our seminaries.

The edition by Brassac, which in the title he declares "re-made," has not maintained the character of the original work. This explanation is

clearly given in a letter from the Holy Office to the Superior General of the Priests of Saint Sulpice, to which Frs. Vigoroux and Bacuez, and also Fr. Brassac, belong.

It was, in fact, the Superior General of the Sulpicians, who, in 1920, when the Holy See had called his attention to this manual, suggested that it should be examined by the Curia Romana with a view to have objectionable points eliminated in a new edition. This suggestion was, with the consent of the Pope, followed, but careful examination of the work showed that, owing to the multiplicity of errors, correction was impossible, and the official condemnation followed.

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The Ecclesiastical History Society of France decided, at its annual general assembly held in Paris, to study a plan for the publication of a history of all the sees of France under the general title of "Episcopal and Diocesan France."

A special volume will be devoted to each diocese. Each history will be compiled in accordance with one plan and according to a strictly scientific method.

Ecclesiastical history, in general, is very little known, even by the lettered public, yet for many centuries the history of episcopal France has been frequently identified with the political history of the country. A history of the bishops and French sees will therefore be welcomed by all.

The undertaking was proposed by Abbé Carrière, General Secretary of the Society and his collaborators are counting on the assistance of those in charge of departmental and diocesan archives and the aid of scholars in all the French provinces.

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The Society of which Bishop Baudrillart is president, has among its members 350 scholars and publishes the "Revue d'Histoire de l'Englise de France" which contained more than 600 pages of new documents last year.

At the recent general assembly, Abbé Henri Brémond, member of the French Academy was appointed member of the Board.

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Dr. Charles H. McCarthy, Professor of American History at the Catholic University, and President of the University Historical Club, delivered a most instructive and a very inspirational address on "The Influence of the Classics on the Builders of Our Republic" before the Washington Classical Club and a large assemblage of teachers of history and others who had been invited by Dr. George S. Duncan.

Dr. McCarthy occupies a high place in the field of historico-literary subjects and his addresses are marked by deep learning and an attractive method of presentation. One of the oldest teachers of American History in this country he has naturally a very broad perspective and withal an unusual faculty of discriminatory appreciation. He is, in its truest sense, a *laudator temporis acti* and seems to realize as few of the history teachers whom we have met the dictum that "the world is governed more by ideals than by ideas."

Oxford University announces a vacation course in history for four weeks, beginning July 28. The course is designed for teachers of history and research students at home and abroad. Educational authorities here believe they will prove an important link between Oxford and the United States.

Visitors from the United States will be housed in New College, founded in 1379. Accommodations will be provided, if possible, for women students at one of the women's colleges. The fee for the course is $43.

Those taking the course will not only live the Oxford life, but will meet Oxford professors and the best men in their subject from all over England. In succeeding years English literature and philosophy will be taken up.

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Writing in the *Tablet*, February 2, Father W. H. Kent says: "When Dr. Adrian Fortescue was suddenly taken from us, nearly a year ago, we all felt that his untimely death was a very real loss to Catholic scholarship and to English historical and liturgical literature..... But those who felt this loss last year must have been relieved to learn that after all we have not seen the last of Dr. Adrian Fortescue's writings. There was still something in store for us. For at the time of his death he had two important works on hand. And these were not completed or ready for the press, the manuscripts of both had been entrusted to one of the author's colleagues at St. Edmund's College, who was to prepare them for publication." One of these works has just appeared, *The Uniate Eastern Churches: The Byzantine Rite in Italy, Sicily, Syria, and Egypt.* Edited by George D. Smith, D.D., Professor of Dogmatic Theology at St. Edmund's College. The publishers are Burns, Oates & Washbourne, Ltd., London. The published price is indeed very modest, being the equivalent of $1.50 in our currency. This volume is particularly interesting at the present time when the question of Christian union or reunion is being so widely discussed.

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Ecclesiastical Rome did high honour to Dr. Ludwig Pastor, the distinguished author of the History of the Popes and present Ambassador of Austria to the Holy See, on the occasion of his completing his seventieth year some weeks ago.

The celebration was held in the Hall of the Santa Maria dell'Anima. Cardinals Gasparri, Merry del Val, Fruhwirth, Bisleti, Ragonesi and Ehrle, members of the Diplomatic Corps, and many prelates were present.

The Holy Father sent an autograph letter in which he expressed the hope that the illustrious historian would long be spared to continue his monumental work. Cardinal Gasparri said he had been commissioned by His Holiness to present Doctor Pastor with a gold medal which the Supreme Pontiff had had specially coined.

The Rector of the University of Innsbruck, on behalf of the Austrian Minister of Public Instruction, announced the conferring upon Doctor Pastor the title of Honorary Member of the several faculties of the University.

Fr. Oppenraj, S.J., on behalf on non-German historians, lauded the work of Dr. Pastor, and presented him with an address.

The recipient of these testimonies of esteem in his reply stated that the ideal of his life was the maintaining of complete adhesion to the truth and at the same time devotion to the Pope. He referred with gratitude to the great Popes whom he had the consolation of knowing personally, from Leo XIII to Pius XI.

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On January 2, 1924, the Bureau of Catholic Indian Missions completed the fiftieth year of its existence. It came into being because the Bishops having Indians within their dioceses recognized the necessity of having a representative before the Government in Washington to look after the interests of the missions and Indians under their spiritual care. Accordingly, the Office of Catholic Commissioner for Indian Missions was established January 2, 1847, with General Charles Ewing as Commissoner. This office was in 1879 merged into the Bureau of Catholic Indian Missions, which was incorporated under the laws of the District of Columbia, and later, by a decree of the Third Plenary Council of Baltimore, made as an institution of the Church.

In 1874 there were in the Catholic Indian mission field 43 churches, 70 priests, less than a dozen Sisters, and three boarding and five day schools with 315 children. To-day there are 340 churches and chapels, 200 priests, 63 Brothers, 446 Sisters, 53 boarding and 25 day schools, with 5,160 pupils, and three hospitals. In addition, 37 Government boarding schools and five Government hospitals are regularly attended by priests.

Rev. William Hughes, who had been Assistant Director for five years under the late Monsignor Ketcham, was appointed Director of Catholic Indian Mission Sciences, at Washington, December 1, 1921. In the two years of his incumbency he has shown that he is fully equal to the carrying on of the important work entrusted to him and given assurance that the interests of our missions and schools will be faithfully and ably cared for.

The official organ of the Bureau, *The Indian Sentinel*, commemorates the golden jubilee of the Bureau in a most fitting manner. Always attractive, its January issue is exceptionally interesting and attractive owing to two art features, the cover design by Arthur A. Vaillancourt, and the frontispiece by James Edward Kelly.

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Monsignor Victor Day, of Helena, Montana, who has long been identified with the promotion of historical studies, states that Monsignor De Roo's work on Alexander VI is to be published by the polyglot printing firm of DeBrower-Desclée, of Bruges, Belgium. The venerable prelate despite his age (he is now in his eighty-fifth year), superintends the work from the American College, Louvain. It is expected that the entire work, which will comprise five volumes, will be completed early in 1925.

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The Catholic University Library has recently received a copy of the

*Laitys Directory* for 1822, the gift of the Rev. Dr. Peter Guilday, professor of Church history. There are but few copies of the *Almanac* known to exist in the country. It was published in 1822 in New York by William H. Greagh.

The library has also received an incunabulum published in 1473, shortly after the first printing press was set up. The title of the incunabulum begins, "Incipit Tabula Restitutionem Usurarum." The book belongs to the collection loaned to the university by the Archdiocese of Baltimore.

It has also received from a generous benefactor a copy of Thevet's "New Found World," translated from the French and published at London in 1568. This is a very rare book and exhibits very curious information about Brazil and Canada, the earliest accounts in English of their discovery and exploration. The same benefactor has donated a small quarto volume of the copper plates representing the deeds of English Catholic martyrs particularly the execution of blessed Cardinal John Fisher, blessed Thomas Moore, and others under Henry VIII and subsequently.

The plates were executed in 1584 and represent similar scenes that were once painted on the walls of the English college at Rome. This work, known as "Trophaea Sacra," is extremely rare and rendered great service to the committee in charge of the beatification of the English martyrs under Leo XIII in 1886.

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Pictures of a wax tablet dated within a century of the death of Christ, were shown members of the American Philological Association at annual meeting recently held at Princeton by Dr. Francis W. Kelsey of the University of Michigan. The tablet, too fragile to be taken from its place in the university's vaults, is considered by archeologists to be the most perfect extant, he said.

Its record is that of the birth of a girl, Herrennia Gemella, March 11, 128. It was brought to London from Egypt, in 1922, having recently been discovered, probably in Fayoum, Prof. Kelsey thought. It is, Dr. Kelsey declared, the only complete Latin document known, only imperfect ones having been discovered before.

On account of the freshness of its appearance and the perfect preservation of the waxed surfaces containing the writing, as well as the wood, the genuineness of the writing was at first doubted," Dr. Kelsey told his fellow philologists.

In order to determine whether the content was consistent with the ascription of age required by the names of the Roman consuls at the beginning of the text, Mr. H. I. Bell of the British Museum made a transcription. The last vestige of doubt was removed, and the tablet, with Mr. Bell's transcription, was brought to the University of Michigan in January, 1923.

The tablet, of a type called diptych, consists of two wooden

leaves, which might have ben fastened at the back in such a way as to open like a folding slate.

To the right of each seal was the name of the first witness, Marcus Julius Capitolinus. Though all the seals disappeared, the names of the other six witnesses are read with ease. The tablet probably was prepared for possible need as a court document.

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The Ambassador of Brazil to the Holy See, Carlos de Azevedo, has recently published an interesting study under the title *Brazil and the Vatican*, which proves how absurd the impression is that the South American countries are hostile to the Catholic Church. Senor Azevedo is thoroughly conversant with Rome and the Vatican. Practically the entire course of his twenty years' diplomatic career was spent in Rome.

He has been acquainted intimately with four Roman Pontiffs. After alluding to the immense size of his country and the importance of the Catholic population of thirty millions, he gives an historical review of the country and incidentally urges a larger representation of the same in the Sacred College, in the Society of Nations, and at The Hague. Senator Azevedo proposes to institute a Brazilian section in the Vatican library.

At the beginning of the year 1924 the Sacred College had 64 members of whom six are Cardinal Bishops, 48 Cardinal Priests and ten Cardinal Deacons. Of the Cardinals created by Pope Leo XIII there are still four living, namely Cardinals Vannutelli, Logue, Francica Nava and Skrebensky. Of the Cardinals created there are 48 alive, 24 having been created by each of these Popes. So far there have been 12 Cardinals created by Pope Pius XI.

According to nationality there are 33 Italians and 31 of other nationalities. In the last year five Cardinals died, namely Cardinals Prisco, Richelmy, Bacilieri, Soldevila and Marini. The four new Cardinals appointed during 1923 are Cardinals Nasalli Rocca, Sincero, Lucidi and Galli.

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In recognition of the work done by Dr. Joaquin de Siqueira Coutinho on Portuguese and Brazilian Subjects in the Universities of United States the Portuguese Government has raised the rank of Dr. Coutinho to Knight Commander of the Order of St. James of the Sword (Santiago da Espada), the great Portuguese Order of Merit.

The "Military Order of Santiago of the Sword" is one of the oldest, if not the oldest of the orders of chivalry in the world. At the time that in Central and Western Europe the Orders of the Templars, the Hospitallers, etc., were founded to carry the work of the Crusaders in the Holy Land, similar orders were formed in Spain to fight the Moors. The most important was the Order of Santiago of Compostella named after the Patron Saint of Spain. It was established by King Ramiro II of Leon in the 10th century, reorganized in 1164, and confirmed by Pope Alexander III in 1175. In 1288 the Portuguese branch was recognized by Pope Nicholas IV as independent of the Spanish order. The latter had a very brilliant career

its membership being considered one of the greatest honors. In 1862 the order was reformed and became "The Most Ancient and the Most Noble Order of Santiago for Merit in Sciences, Letters and Arts." In 1910 it was abolished by the Republican Government and restored in 1919 with the old title of "Military Order of Santiago of the Sword" still being given for merit.

The Catholic University of America counts amongst its professors two Knight Commanders of this order: Dr. Manuel de Oliveira Lima, knighted in 1890, Knight Commander 1905, and Dr. Coutinho, knighted by the King in 1910, Knight-officer, 1919, and Knight Commander 1923, being both professors knighted at the very early age of 22 years.

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Two interesting addresses were delivered before the Historical Club of the Catholic University during the last semester: Mr. John J. Broderick, Counselor of the British Embassy, spoke on "Diplomacy" (text of which appears in full elsewhere), and Mr. William Lewis, of the London *Times* gave an illuminating talk on "The Press and Democracy." We regret that we have been unable to secure a full report of this.

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The Catholic University of America has been singularly honored by the Holy See in the appointment of Father Paschal Robinson, O. F. M., the distinguished professor of medieval history, as counsellor of the Sacred Congregation of Religious. Dr. Robinson has been absent from the University for some time and in the interim he has served the Holy See in many departments of the Church's life, where his extensive knowledge and experience have been of special service. He was sent as Apostolic Visitor to the Holy Land, and the *Tablet* states, "his report to Propaganda on his return remains the fundamental document on after-war conditions and prospects, in relation, of course, to developments that have since occurred."

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The Rev. Dr. John Aufhauser, Professor of Missionary Science at the University of Munich, Germany, recently made a tour of the missionary countries of the world, visiting Italy, Egypt, the Sudan, India, the Straits Settlements, Singapore, China, Japan and the Philippine Islands. In the United States he attended the convention of the Catholic Students' Mission Crusade at Notre Dame, Ind. The statistics presented by him in the accompanying note represent the most comprehensive and up-to-date figures available.

The population of the world is now estimated at 1,646,491,000. Classified according to the different religions there are a total of 564,510,000 Christians, (34.6% of the grand total population). The chief subdivisions of the Christians are the following:

Catholics, 272,860,000 (16.5%).
Protestants, 171,650,000 (10.4%).
Oriental-Orthodox, 120,000,000 (7.7%).
There are 1,081,981,000 non-Christians (65.8%).

The chief subdivisions of the non-Christians are the following:
Confucianists and Taoists, 300,830,000 (18.2%).
Mohammedans, 221,825,000 (13.5%).
Hindus, 210,540,000 (8.3%).
Animists, 158,000,000 (9.6%).
(Animists are such as believe in a soul and spiritual beings).
Buddhists, 138,031,000 (8.4%).
Shintoists, 25,000,000 (1.7%).
Jews, 12,205,000 (0.7%).
Others of no religion, 15,280,000 (0.9%).

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Doctor Nicholas Murray Butler, President of Columbia University, and Director of the Carnegie Endowment for International Peace, has issued a circular letter to American Universities and Colleges, asking them to co-operate in restoring the libraries of the Imperial University of Tokio and other universities so unhappily destroyed by the late earthquake.

Doctor Butler writes as follows:

> The recent earthquake and conflagration in Japan destroyed the libraries of several important educational institutions. At the Imperial University of Tokio alone, more than five hundred thousand volumes were lost. The people of the United States came promptly and generously to the rescue of those who suffered physical and materal loss. There is still opportunity to bring much needed aid to repair the destruction in the general field of education.
>
> A number of American Colleges and Universities have already organized committees to gather gifts of books for Japanese libraries. In case this has not yet been done in the institution over which you preside, may we venture to suggest that a representative committee be now named to solicit gifts of books to be forwarded to Japan. Books of all sorts and all kinds will be welcome but more particularly those in the fields of law, philosophy, political economy, sociology, fine arts, literature and the natural sciences. Books written by members of your faculty and autographed by their authors will be highly valued. Experience has proved that announcements to local newspapers that books are being collected and forwarded to Japan, are effective in bringing support. The Imperial University of Tokio will be given the first choice of the books collected. Duplicates and other volumes not chosen by the institution, will be alloted to other institutions of learning in Japan which have suffered by the earthquake.
>
> The Carnegie Endowment for International Peace is happy to act as depository for books which when received will be properly packed for shipment to Japan.

The Rt. Rev. Rector of the Catholic University of America appointed the following committee to take charge of the Japanese University appeal as outlined in the letter of President Butler: Rev. Dr. Peter Guilday, Dr. Patrick J. Lennox, Dr. Aubrey Landry, Rev. Dr. William J. Kerby, Mr. Joseph Schneider.

## WOODROW WILSON.

### (1856-1924)

America reverently mourns over one of her exalted public servants and foremost private citizens. Mr. Wilson's illness and death have been another tragedy of the World War. His pathetic figure, these past few years, has been a living witness to the superhuman burden he carried as Chief Executive. His broken body has been a telling symbol of human impotence against the furies of war. Woodrow Wilson had dedicated himself to an idealism of democracy, which, had it been realized, would have placed him, in his own mortal day, among the immortals. His vision of a world safe for democracy, of social justice among the peoples of the earth and of righteousness supreme in the councils of nations, he was not to see realized. Seldom is human life otherwise. No other President ever reached the heights of power and honor that he did; and few, if any, from Washington down to our time, sounded the depths of his pain and sorrow. Woodrow Wilson was only human. There are no supermen at the gates of death. Himself a writer and maker of history his ideals and works must await the verdict of another generation as to his fixed place in the annals of the race and especially of America.

CARDINAL HAYES.

He was a student, particularly in philosophy, history, and political development of nations. He was best immediately before the war, when he gave utterance to those magnificent sentiments concerning humanity, democracy, liberty, justice, and right. He drew the whole world to admire his pronouncements and stood before the world as its prophet. Like all prophets, he only in part succeeded, but we accept what he gave us and are thankful, and shall hold him in grateful memory. He spoke of the ideals of democracy and made the world believe in him, and he hoped for the fulfillment of these ideals.

ARCHBISHOP GLENNON.

The announcement of the death of Woodrow Wilson generates indeed a deep sense of genuine sorrow.

In this sad event we recognize the passing of a noble character, who, in accordance with his honest judgment, consecrated his splendid intellectual and moral powers to the welfare of his beloved country and to secure the priceless benefits of justice and peace for all mankind.

Time alone will afford of course a clear and true appraisal of his statesmanship, but we, who have enjoyed the appreciated

privilege of being his contemporaries, may give present testimony to his lofty idealism, purity of motive, sincerity of conviction, and unswerving devotion to faithful fulfillment of duty.

Conscious then of his splendid services and of his noble qualities of mind and heart, we are naturally grieved by his death, but, at the same time, we are truly grateful to Divine Providence for the great blessing of such an honorable, useful, and inspirational career as that of Woodrow Wilson.

BISHOP MOLLOY.

## GAILLARD HUNT.

### (1862-1924)

In the death of Gaillard Hunt, on March 20, 1924, the American Catholic Historical Association has lost its distinguished President. Dr. Hunt was elected to this high office at the Fourth Annual Meeting of the Association, held last Christmas week, in Columbus, and he had already taken an active share in the preparations for the next Annual Meeting, to be held in Philadelphia, December 27-30, 1924. By his death, the First Vice-President, Henry Jones Ford, Ph.D., assumes the office and duties of the presidency of the Association.

Dr. Hunt was born on September 8, 1862, at New Orleans. He was the son of the late William Henry Hunt, of Louisiana, Secretary of the Navy in the administration of President Garfield, and Minister to Russia in the administration of President Arthur. One of his brothers, William Henry Hunt, is a Federal Judge in San Francisco; another brother is Rear Admiral Livingston Hunt of the Navy, and another, Thomas Hunt, is practicing law in New York City.

Gaillard Hunt was educated at the Hopkins Grammar School, New Haven, Conn., the Emerson Institution in Washington, D. C., and in Washington and Lee University. He received the degree of LL.D. from the University of South Carolina. In October, 1901, he married Miss Mary Goodfellow, daughter of Major Henry Goodfellow, of the United States Army, and a great-grandniece of Archbishop Carroll of Baltimore. Besides his widow and two daughters, Eleanor and Mary, Dr. Hunt is survived by two sons, Henry Hunt and Gaillard Hunt, Jr.

Dr. Hunt was generally recognized as one of the highest authorities on the early history of the United States, which he had made his life study, especially with reference to the adoption of the Constitution and the establishment of the District of Columbia as the National Capital. He wrote many books and papers, which are standard works on those subjects. Included in the list are: *History of the Seal of the United States, The Department of State of the United States, Disunion Sentiment in Congress in 1794, Life in America One Hundred Years Ago, Journals of the Continental Congress, Writings of James Madison, The American Passport, The*

*Life of James Madison, The Life of John G. Calhoun,* and *Fragments of Revolutionary History;* he edited also the celebrated book: *First Forty Years of Washington Society.*

His direct association with the Federal Government began in 1893, when he was sent to the Chicago Exposition as the official representative of the State Department. In 1900, he was appointed chief of the newly-created Bureau of Citizenship at the State Department and practically organized the present Bureau of Citizenship, of which he was the head for six years. During the succeeding eight years he served as Chief of the Division of Manuscripts, of the Library of Congress, in succession to Worthington C. Ford. In 1910, he went to Brussels as United States delegate to the International Congress of Archivists and Librarians. In 1915, he was employed as special adviser to the Department of State in citizenship questions arising out of the war in Europe, and in October, 1918, was appointed a special assistant to prepare a history of the world war from the manuscripts of the State Department. In the following year he was appointed a drafting officer, and in 1921, was assigned to duty as chief of the Division of Publications of the Department of State, which office he held up to the time of his death. In the autumn of 1921, he represented the State Department at the permanent conferences, and during the same year he served as editor in the United States delegation at the conference on the limitation of armament.

In recent years he delivered a course of lectures on *Nationality* at the Graduate School of Political Sciences, George Washington University; and on *Materials for History,* at Johns Hopkins University. Apart from his work as President of the American Catholic Historical Association, Dr. Hunt was an active member of the District of Columbia Historical Society, the Virginia Historical Society, Sons of the Revolution and the American Historical Association. He was historian-general of the last-named Association for three years, was president of the District of Columbia Society in 1915, and also was an honorary member of the American Whig Society of Princeton University.

Dr. Hunt was converted to the Catholic faith in 1901. The funeral services were held on Saturday morning, March 22, 1924, in St. Matthew's Church, Washington, D. C. The Rev. Edward Buckey was celebrant of the Solemn Requiem Mass, and at the end of the obsequies, Rev. Dr. Peter Guilday, Secretary of the American Catholic Historical Association, pronounced a short eulogy of his dead friend. Dr. Guilday said in part:

> "Blessed are the dead, who die in the Lord....for their works follow them." (Apoc. xiv:18).
>
> *My dear Brethren:*
>
> We have crossed over into the land of sorrow this morning to pay a last tribute to Gaillard Hunt. The son of an illustrious father, the brother of distinguished men in the service of the na-

tion, the devoted husband of one for whom our hearts are filled with profound sympathy, the loving father of four children to whom he has bequeathed that best of all treasures, a great name nobly borne—the scholar, the patriot, and the friend whose charm will ever linger in our affectionate memories—Gaillard Hunt is with us here this morning for the last time.

Death stole upon him almost unawares. His recent illness had apparently passed, and we were all beginning to strengthen our hopes that only a warning had been given to slacken his intense application to study and work. But it was more than a warning. Death claimed him for its own, and now the kindly, gentle, faithful friend is no more.

Few of us have not had our own sorrows equally crushing in their dead weight of misery, when all of us have wished for the one solace—the best of all comforters—silence, in which to meditate over our loss, to mourn our dead, to gain courage for the lonely tomorrow, and in which to readjust the scheme of our lives in conformity to an absence nothing this side of Heaven can fill.

There is a grief too sacred, too intimate and heart-breaking to be assuaged with words, though meant to comfort us and to lighten our hearts. There are moments when even the gentlest of all expressions of sympathy seem an intrusion into our grief. And yet, it is at such supreme moments in the lives of our friends that we must rally to their side. We are all journeying the same roadway of life, and at the end of the journey for all of us looms the portals of death.

Death is not an isolated act, like a last scene on the stage of life, standing alone. It is the last link in the chain of our days. It is the last act in a series intimately connecting itself with all that has gone before. To the Christian, death is something more—it is a release from its uncertainties of life; it is the vestibule to that complete happiness, of which St. Paul spoke, when he says: "that eye hath not seen, nor ear heard neither has it entered into the heart of man, what things God has prepared for them that love Him." (I Cor. ii:9).

Death is indeed the most salutary of all thoughts. No other thought purifies the air about us so swiftly and so surely. All things take their proper place in the scheme of life in the presence of death. Its uncertainty, instead of terrifying us, brings prudence to all our acts. Its inevitableness, instead of robbing us of courage, emphasizes the blessings of life and all that life holds dear—family, friends, health, work, and ideals. Its universality takes from life its unjustice and unevenness and makes all the world akin. Its majesty reminds us that a glory awaits us beyond the grave, when we shall all share forever a crown of happiness in the beatitude of the Eternal Day.

May we not go a step further and say that death is the supreme consolation of life, since it means union at last with the Divinity of the Godhead? In life we have partaken of the sufferings of Christ—when His glory shall be revealed to us beyond the grave, we shall then be glad with exceeding joy. *"Amen, amen, I say to you—you that lament and weep—your sorrow shall be turned into joy—and your joy no man shall take from you."*

This, then, is the meaning of the voice the beloved Apostle heard in his Revelation: "And I heard a voice from Heaven, saying to me, Write: Blessed are the dead who die in the Lord....for their works follow them." And to us who remain, this is our conso-

lation: we can sit by the wayside of life and reflect upon the works of our friends—the thoughts, the words, and the deeds they have written in the book of their lives. What though death sit as a ghost at the banquet of human happiness? What though its monotonous, miserable undertone haunt all the melody of our joys? What though it seems to trample all the plans and ideals of our friends into fragments? Their works follow them, as a benediction to their names, as a fragrance ever present in the memory of their presence once amongst us.

Gaillard Hunt, the historian and man of letters, has written his name high up in the scroll of those to whom the nation will ever be grateful. His was essentially the heart of an American, who loved his country and who gloried in its history. A long list of his publications might be read to you at this solemn moment when we meet to do him honour. His services to American political and diplomatic history stand by themselves in the realm of American letters. One hardly knows what he would wish us to hold as best in the rosemary of our remembrance out of his long and active life. His days were too crowded with work for his own retrospective measurement of all that he has written, but if one might judge his life by that which is dearest to all of us—the safeguarding of our land from evils that are ever present on its frontiers and on its shores, then may we hold up, as the greatest of Gaillard Hunt's achievements, the laws he framed and fashioned and had written into the governance of our country sanctifying citizenship in this Republic and salvaging from the wreck of the world loyalty to American institutions and to American ideals.

So will future generations in this land know Gaillard Hunt. And in anticipation of the national renown which must one day be his, those nearest and dearest to him can find solace in their bereavement; those who were honoured in his friendship find consolation and comfort.

Our Lord Jesus Christ give him everlasting consolation and bring him to eternal happiness. May his soul and the souls of all the faithful departed through the mercy of God rest in peace.

Almost the last historical work upon which Dr. Hunt was engaged was the reorganization of the Knights of Columbus Historical Commission, of which he had recently been elected chairman. He was present at the meeting of the Supreme Board of Directors of the Knights of Columbus, in Chicago, on January 13, 1924, and presented to the Board a report which for its breadth of vision and its patriotic American spirit won instant recognition. One paragraph of this report deserves to be mentioned at this time:

> An object of our Order is to exalt the Catholic Church in the sight of the community and to diminish the prejudice against it which exists in some quarters among ignorant people.
>
> We call your attention to the fact that there is not now an adequate history of the Catholic Church in the United States. To overcome ignorance and to strengthen the pride of Catholics themselves it is our opinion that the time has come when a real history of the Church in the United States should be undertaken, and we

think that there is no organization so well qualified to undertake it as the Knights of Columbus. Incidentally we call the attention of the Supreme Board to the publication of the *Catholic Encyclopedia* and the tremendous influence which that work has had in promoting the respect, particularly among non-Catholics, for the Catholic Church as a great force working for the betterment of mankind, and the moral and cultural inspiration of society. We are convinced that a history of the Church in the United States would have a similar effect. To have it prepared and published presents an opportunity to our Order to do a great work for our Church and our country. You already have the machinery ready for the purpose. In sponsoring this undertaking, you would be engaging in a work which has for its inspiration the patriotic motive of winning recognition for the Catholic Church and Catholic citizens as a constructive force in the development of the United States. This history should be written by way of the States, forming eventually a series of forty-seven volumes. These volumes should be written by the best talent, clerical or lay. They must be written for the general public, not for scholars alone. The work should be completed in five years, and the volumes would be printed as they were completed. The execution of the plan should be by the Commission, by a subcommittee of its members as an editorial board.

In his death Catholic historical scholarship has lost one of its foremost leaders, and the Association, of which he was the honoured President, mourns his loss, for he has left vacant in its ranks a place few can fill.

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Dr. Maurice Francis Egan, professor emeritus of the Catholic University of America, diplomatist, lecturer, cultured Catholic scholar, died at Brooklyn, N. Y., January 15, in his seventy-second year.

Born at Philadelphia, May 24, 1852, Maurice Francis Egan early began to prepare himself for the career in which he achieved distinction.

He was graduated from La Salle College in 1873 and entered Georgetown two years later. He received several honorary degrees from various institutions, including that of doctor of literature from Columbia University in 1919.

After his graduation from Georgetown Dr. Egan became editor of McGee's *Illustrated Weekly Catholic Review*, and later he held the same position on the *Freeman's Journal*. Subsequently he became professor of English literature at the University of Notre Dame, and then was chosen to fill the chair of English literature at the Catholic University of America in Washington.

In Washington he became a close friend of President Roosevelt and it was he who excited the President's interest in the movement for the revival of the Irish folk literature. In 1907 Dr. Egan was appointed Minister to Denmark and served with such distinction that he was continued in office by Presidents Taft and Wilson. He had been decorated by the King of

Belgium in 1906 and received the University of Notre Dame Laetare Medal for distinguished service as a Catholic in 1911. In 1922 King Christian X. of Denmark conferred on Dr. Egan the Order of Distinguished Merit. He was the first American to receive this honor, which is rarely bestowed.

Dr. Egan will perhaps be best remembered for his service to literature. He was a prolific and fascinating writer. Among the many books written by Dr. Egan are: *Everybody's St. Francis, Songs and Sonnets and Other Poems, The Leopard of Lancianus, Studies in Literature, From the Land of St. Lawrence, The Ghost of Hamlet and Other Studies in Comparative Literature, The Wiles of Sexton Maginnis, The Ivy Hedge,* and *Ten Years Near the German Frontier.* He was a member of the National Institute of Arts and Letters and the American Academy of Arts and Letters, and contributed to *Century, Scribner's, Yale Review, Atlantic Monthly,* and many learned periodicals.

Robert Underwood Johnson, former ambassador to Italy and editor of the *Century,* says of Dr. Egan as a writer:

"His influence in American letters grew with his freedom from official cares. He was a member of the American Academy as president of the National Institute of Arts and Letters. His critical articles and reviews were not mere records of his likes and dislikes, but had a basis of sound philosophy and were illuminative as well as sympathetic. He had not a drop of provincialism in his veins, but lived with the masters of literature of all nations."

The funeral obsequies of Dr. Egan which took place in the Cathedral at Philadelphia on Saturday, January 19, were attended by a large assembly touching the extreme of life and station, just as the deceased in his writings had reached all classes.

The sermon on the occasion was preached by Very Rev. Dr. P. J. Healy, professor of history at the Catholic University, and a life-long friend of Dr. Egan. Dr. Healy spoke as follows

> For I am not ashamed of the Gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek. For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.—Romans i, 16-17.

> There is no person of the household of the faith in our country, from those who have attained middle age down to those who are children, no prelate, no priest, and no member of the Catholic laity, among whose most precious childhood recollections is not to be found the name of Maurice Francis Egan. For fifty years he has been pre-eminently the representative of Catholicism in American letters. Half a century ago, when he was graduated from La Salle College in this city, he commenced life as a journalist, and from the time that he began as an editor on *McGee's Illustrated Weekly* until the present, his name has been a household word in

every Catholic family in the land. He has been known to every reader of Catholic papers, magazines and periodicals, not merely as a journalist, but as an ardent exponent of everything that is good and true and ennobling in Catholic life and thought.

There is no one in our country who loves good writing, who appreciates elevation of thought joined to exquisite modes of expression, who has not felt the charm of his style and the vigor and force of his mind. Forty years ago some verses of his reached the hands of Mr. Dana, the editor of the New York *Sun*, and he at once announced that a new force had appeared in American literature. Time, and each succeeding work that came from Mr. Egan's pen confirmed the accuracy of this judgment.

There are hundreds of men in our country who were fortunate enough to have been students at Notre Dame or at the Catholic University, during the period of his professional activity, and who will bear testimony that one of the most potent influences in shaping their careers, was their contact with Mr. Egan inside and outside the class-room.

There is no person who takes pride in our country, who is desirous that its history, its ideal and its purposes should be favorably known in other lands, who does not feel grateful that Mr. Egan was our diplomatic representative at one of the most important posts in Europe during the most trying period of modern international politics.

His country did not wait long to show its appreciation. Not alone the President who appointed him, but the two others under whom he served, would have expressed their approval of his services, by transferring him to higher diplomatic posts.

For that large class of persons who are desirous of finding what is best and most solid and enduring in modern literature, it was fortunate that Mr. Egan, when rich in experience and honors, turned his attention so largely to the work of criticism. His work as a critic brought to his hands the writings of many men on many topics, representing widely different points of view, and setting forth many philosophies. He was always frank in his judgments, but what he said was without offense. From the depth and fullness and strength of his own convictions, he was able in tolerance and sympathy to deal with the thought of others. With those especially who were pessimistic about the present, and who would see nothing but disaster for the future, he dealt gently but convincingly in pointing out that pessimism is a mood, and that the present and the future are alike in the hands of God if men will but have faith in Him and trust Him. In his work as critic, as well as that of teacher, he was quick to discern not only the special ability which some possessed, but whatever ability anyone possessed and to help them to develop it.

He was a journalist, an essayist, a historian, a poet, a diplo-

mat and a critic, and in all these various fields of activity, he so used his powers and his energies that all who were acquainted with him were indebted to him. He knew men, but unlike that cynic philosopher of pagan antiquity who said as often as he went among men, he returned less a man, Mr. Egan's contact with his fellows developed in him love and sympathy, not cynicism. He believed that the world and all it contains are the work of the hands of God, and looking out on this work and on his fellow-men, he believed that as the God who created them is good, so, too, they are good.

There are some natures in which may be found a strange combination of greatness and the commonplace. There was nothing commonplace in the life or work of Mr. Egan. Everything he did, his conversation, his comment on even the most trivial of things, his poetry, his prose, always had a distinction which denoted the symmetry of his character and the maturity of his thought.

It would be difficult to define the place which he held in the world of letters of his time, and the influence which he exerted on contemporary thought. His gifts as a writer of unexcelled prose, his mastery of exquisite verse, won for him the unstinted praise of discriminating critics, but he will be best known as a singer of songs in a sweet note of faith and helpfulness, at a time when the air was filled with the tuneful, but discordant notes of many singers who were trying to convey new messages in new forms, to a world which many believed was ready, to throw off the old faith for new philosophies. The old faith has in its time survived the assaults of many new philosophies and it will continue to do so, and the poetry of Maurice Francis Egan will continue in the ages to come to sound sweet in the ears of those who believe more in enduring faith than in transitory philosophy. The roots of Mr. Egan's outlook on life, of his poetical inspiration were with the saints and mystics of the past, with St. Francis de Sales, St. Teresa, with the *Imitation of Christ*, but above all with St. Francis of Assisi, and it was characteristic of the man that he should strive to share his treasures with others, and that he should unwittingly reveal his character in the title of his book *Everybody's St. Francis.*

Mr. Egan was well known and widely known as a teacher, an author and a statesman, but it was reserved for those who were intimately associated with him to know him as a man. It will be the general verdict of all who were acquainted with him, that the man was mirrored in his works, that as there were no false notes in his songs, there were none in his character. He had wit, social charm, never-failing courtesy, all the graces which are associated with the finest character in the finest periods of civilization. He had in a rare degree the gift of friendship. He knew men in all

walks of life. He found in all of them something to praise and admire, and they found in him something to love. He knew all the great ones of his time in Church and State. He walked with kings and Presidents, yet he never lost the common touch.

If one were to ask how a man could have excelled in so many different fields of activity, how he could have drawn to himself the friendship of all he met, how he could have gone so deeply as a potent influence into the lives of others, the answer would be that, like St. Paul, he was not ashamed of the Gospel. He knew it to be the power of God unto salvation to every one that believeth and, just man as he was, he lived by his faith. No one who ever came into contact with Maurice Francis Egan could ever take him for anything but what he was, a fervent, earnest and devout Catholic, and I doubt, whether any persons who knew him, no matter how much they differed in opinion, would have had him to be anything but what he was. I believe they would have thought the world infinitely poorer if it did not possess this fine flower of Catholic manhood. No one could ever associate with his faith instability or intolerance, and it was because his faith was unshakable that he was tolerant. It was because his faith was all-embracing, that poor man as he was, he could never turn a deaf ear to the voice of distress, it was because his faith was ardent that he was eager that others should know it and share its consolations.

It would be futile for me to attempt to express sympathy with the large circle of persons who mourn in the death of Maurice Francis Egan the passing of a friend whose like, they will all agree, they shall never see again. It would be vain to speak words of consolation to his children or his relatives. They have in the sweet memory of his affection a source of consolation more potent than words, in the example of his life an inspiration to courage and fortitude, and in his faith an assurance that the power of God is unto salvation to everyone that believeth.

## BOOK REVIEWS

**Geschichte der Papste im Zeitalter der katholischen Reformation und Restauration: Gregor XIII (1582-1585).** Von Ludwig Freiherrn von Pastor. Freiburg im Breisgau: Herder & Co. Pp. xlv + 933.

Centuries rolled by, before true light was shed upon the character and the pontificate of Gregory XIII. As late as 1837 Ranke, in his *History of the Popes*, allows him only twelve pages, seven of which are a description of the bad conditions in the Papal States. The fact that Gregory was preceded by a Saint, Pius V, and followed by so marked a personage as Sixtus V, caused him to be overshadowed and overlooked. But a glance at the summary of his life in the *Catholic Encyclopedia* will convince the reader, that this time is now past. The study of the papal archives, which Leo XIII opened to the world of scholars, is one of the causes that wrought the change. Even Protestants now grant that Gregory XIII's pontificate was a momentous one.

Dr. Pastor's volume makes fascinating reading. The Catholic reformation had set in some twenty years before, had received its official program in the Council of Trent, and had been put on the road of vigorous execution by St. Pius V and a large number of saintly persons, above all the circle which had its center in the indefatigable St. Charles Borromeo. Gregory XIII, though elected in the seventy-first year of his life, took up this movement with youthful energy. He truly was the head of the Catholic Reformation. He directed and controlled it and urged it on. Always listening to advice, he acted prudently and promptly; and he followed up each measure with admonitions and encouragement until the goal was reached. His messengers travelled all over Europe. Numberless are the letters which carried his apostolic word of praise and blame and inspiration to all points of the globe. His active solicitude embraced all Christendom, from the balmy waters of the Mediterranean to the icy fjords of the Scandinavian peninsula, the lochs of Scotland and the hills of the Green Isle. The wide mission fields beyond the seas received his attention as if he had nothing else to care for. He

went into details concerning the reformation of Religious Orders and individual monasteries. Several efforts were made, partly successful, for the reunion of the separate Eastern Churches. The reform of the Calendar, planned for centuries, is well known. But it is not so generally known that, although the commission appointed for this purpose proceded very expeditiously, opinions and proposals were asked for and obtained from all the universities and prominent astronomers of the whole Catholic world.

Gregory XIII's principal aims, however, Dr. Pastor says, were the restoration of the Catholic religion in Germany, and a new offensive war against the Turks. When he came to the throne, the League consisting of the pope, Philip II of Spain, and the Republic of Venice, which had fought the battle of Lepanto in 1571, was still in existence, and he made serious efforts to infuse new life into it. But here he met with a cruel disappointment. The merchant republic on the Adriatic concluded a separate and very unfavorable peace with the enemies of the Christian name, "as if the Turks had won the battle of Lepanto."

But in his efforts for Germany he scored unexpected success. Whole districts, which were practically Protestant, returned to the Church. In the regions still Catholic his efforts were hardly less effective. The untiring activity of his envoys, the influence of the priests who had received their education in the Germanicum, the slow but efficient work of the Jesuit colleges and the papal seminaries established in many German towns: all this brought about a renewal of Catholic life, a restoration of religious practices, a better observance of ecclesiastical laws.—The Archbishopric of Cologne was, in a way, the corner-stone of Catholicity in Germany. By the apostacy of its archbishop, Gebhard von Waldburg-Truchsess, it was now in imminent danger of being lost. The apostate intended to change its powerful temporal possessions into a Protestant principality and retain the electoral dignity connected with it. This would have given to the Protestants a majority in the electoral college, and consequently the next emperor would have been a Protestant. It was chiefly the resolute action of Gregory XIII that caused the emperor and several Catholic princes to interfere at once, to expel the apostate by force of arms, and to secure the important

see to a new archbishop who was sincerely attached to the Catholic religion.

Under the impression of the first news of the Massacre of St. Bartholomew's Night, namely that a Huguenot conspiracy against the life of the king and the existence of the Catholic religion of France, Gregory celebrated the event with public manifestations of joy. He thought now was the time to win King Charles IX for the great plans cherished in Rome. He despatched Cardinal Orsini as special Legate to Paris. But so solemn a visit was not desired by the French rulers, because they feared it would discredit them in the eyes of Queen Elizabeth and the German Protestants, with all of whom the Most Christian King wished to remain on good terms. When after some negotiations Orsini was allowed to appear in Paris, the king received him very coolly, refused everyone of the pope's proposals—joining the league against the Turks, bore vigorous measures against the Huguenots, introduction of the decrees of the Council of Trent—and soon intimated to the Cardinal-Legate that he was no longer welcome in Paris.

But while unsuccessful in his endeavors to influence the higher policy of the French rulers, the indefatigable pope worked incessantly for the reformation of religious Orders, the introduction and spread of the Jesuits, and "the poor man's Jesuits," the Capuchins, by improving the education of the priests, by encouraging the holding of provincial synods, and in a hundred other ways. Thus he at least laid the foundation, upon which future popes would be able to build with greater success.

The pope's personal kindness, or rather weakness, was the chief reason why no severer measures were taken against the brigands who infested the roads of the Papal States. But some of the robber chiefs were noblemen, simply at war with the papal government, and they often found refuge in the territories of the Grand Duke of Tuscany, when this prince was on bad terms with the pope. Sometimes the robbers even found shelter in the palaces of cardinals. At any rate, the pope's failure to suppress brigandage cannot affect the general impression which the survey of his pontificate is bound to produce.

The reader will lay down the volume with a feeling of sincere admiration and with a heart tuned for a Te Deum. He has been

the witness of a great time. He has watched the movement of Catholic reformation as a rising force which constantly grew in strength, and which though not successful at every point, yet, guided by the master hand of Gregory XIII, won countless victories on a larger and smaller scale. The book makes one feel proud of the Church, proud of the papacy. On Jan. 31, 1924, Dr. Ludwig von Pastor completed the seventieth year of his life. He is now at the same age, at which Gregory XIII entered upon his glorious pontificate. May God grant him the vigor and long life of Gregory XIII, and enable him to give us many more books like this.

FRANCIS S. BETTEN, S.J.

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**Clemens Brentano's Glaubwurdigkeit in seinen Emmerick-Aufzeichnungen.** Von Winfreid Hümpfner, O.E.S.A. Würzburg: St. Rita Verlag, 1923.

In the July number of last year the *Catholic Historical Review* I brought to the attention of its readers the work of Dr. Niessen, *Anna Catherina Emmerick's Charismen und Gesichte.* A considerable part of this work is devoted to the defense of the Visions of the venerable nun as a whole, while the author grants that they contain numerous inaccuracies, oddities, and contradictions. It will be remembered that the Visions were given to the public many years after the death of Ann Catherine, which occurred on February 9, 1824, by Clemens Bretano, who had spent several years at her bedside to take her reports. Clemens Brentano is one of Germany's classics. No history of German literature is complete, unless it makes mention of him and his works. Dr. Niessen, like all other writers who treat of the Visions, takes it for granted that the causes of their shortcomings chiefly consist in the failure of the ecstatic nun to recount accurately what she had seen, and in the ability of Brentano to grasp her meaning and render her narratives faithfully.

During the last several decades a rather extensive literature sprung up in the Catholic camp around the "Emmerick Question." A special periodical, the "Emmerick-Blätter," was founded to serve as a depository for the results of investigations. Several publications pointed to the numerous coincidences be-

tween parts of the Visions and sections of older Catholic books, and even of oriental Jewish and pagan writings. That the poor country-woman, occupied as she was with earning her livelihood, or later on with the performing of her convent duties, studied these books, was obviously impossible to suppose. And though it is almost equally absurd, that Brentano first suggested those stories to her and received them back later on with the label of Visions, yet this theory has been seriously advanced.

Like many other scholars in non-German countries the Rev. F. H. Thurston, S.J., also entered the lists of the combatants by a long series of articles in the *Month* (chiefly in 1921 and 1922). There is, however, this difference between him and many other writers, that in order to impugn the reliability of the Visions more efficaciously he also endeavors to prove that Ann Catherine Emmerick was by no means an exceptionally holy person. His arguments are not to his credit. Privileges claimed for her, he says, "were certainly denied to St. Theresa, St. Francis of Assisi, St. Catherine of Siena." (1921, Vol. II. p. 355). The *Josephium Weekly* rightly asks, "How does he know that? How can he prove that every favor granted to these holy persons is recorded? And if it were so, how will he prove that God cannot vouchsafe them to others?" F. Thurston also is surprised that in spite of the favors claimed for her, she "obtained from the Church no official recognition of exceptional holiness even a hundred years after her death." Does F. Thurston not know that his own countrymen, Blessed Edmund Campion and the other English martyrs, and his Brother in Religion, Blessed Peter Canisius, did not find ecclesiastical recognition for several centuries? Besides, Ann Catherine Emmerick at least found so much of ecclesiastical recognition that the process of her beatification was taken up in Rome in 1899, and is now pronounced to be a *causa praeclarissima.*

At the bottom of all these speculations lay the presumption, rarely if ever questioned, that Brentano always honestly tried to reproduce the narratives of the saintly sufferer, and that the mistakes he made were unintentional. Moreover, all the investigations were based upon the text of the *printed* Visions. It is here that F. Hümpfer, O.E.S.A., strikes out new paths. He went beyond the printed Visions to the *manuscripts* that preceded them,

and which are still extant in an almost undamaged condition. The result of his deep and very extensive studies is remarkable.

When at Duelmen, Brentano would visit Ann Catherine in the morning (unless circumstances prevented it, which it seems happened rather often), and jot down on slips of paper his notes concerning the Visions she had had during the night. It is sure that at least sometimes he worked out the narrative directly upon returning to his lodging, and in the afternoon read it to her for correction; but how often this actually took place we cannot tell. Also one or the other case is known, in which Ann Catherine reproached him severely for writing things differently from what she had told him. From these brief memoranda Brentano later on, after Ann Catherine's death, compiled what he called his Day Book. As all the notes have been destroyed, while the Day Book still exists, it is impossible to tell how far the latter agrees with the original notes, or how much was altered when passing from the notes into the Day Book. But we can compare the Day Book with the printed Visions, and in some cases we are able to follow them even through intermediate stages of their way from the Day Book to the final manuscript.

Some passages of the printed Visions appear exactly as in the Day Book, but many others have been enlarged considerably. F. Hümpfner reproduces one instance where a few sentences of the Day Book grew to about seven times their size. Here and there the text increased simply because another wording was chosen, or because the sequence of thoughts was somewhat altered. But often new items not mentioned in the Day Book are inserted, or things left undetermined in the Day Book are told as definite facts. Here is one of the most striking instances. The Day Book has the note:

> I fell asleep with the ardent desire to be with the Blessed Virgin in the stable of Bethlehem and to hold the Divine Infant for a short while in my arms. During the night I really was there and adored the Child, but Mary did not allow me to take the infant into my arms
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> Out of the last sentence of this brief memorandum Brentano made the following passage: I was upon my knees adoring the Divine Infant with the most burning desire to have Him for a short while (in my arms). O she knew it very well; she knows everything, and she receives every petition so kindly, touchingly, compassionately, if we pray with the right Faith. But now she was so still, so devout, so respectful, adoring with

the love of a happy mother. And she did not give me the Child. I believe she was nursing Him. I would not have done it myself either. But my longing grew continuously, and combined with all those souls who entertained the desire for the Infant Savior. This ardent longing for salvation was nowhere so pure, so innocent, child-like, and trusting, as in the heart of the dear Wise Men from the Orient, who in their ancestors for centuries had been waiting for Him, believing, hoping, and loving. Thus my own desire migrated to them. And after finishing my adoration, I withdrew respectfully, careful not to cause disturbance, and was conducted upon a long journey to the travelling Three Holy Kings. On my journey I saw very many things concerning the customs of countries, kinds of houses, and people of all sorts, their clothes, their manners and usages, also their abominable idolatry. But most of it I have forgotten. I shall tell as well as I can what is still clear in my memory.

Brentano went indeed very far in ascribing to Ann Catherine Visions which had not taken place at all. Her physician, Dr. Wesener, who enjoyed her fullest confidence, wrote a brief biography of her, in which he states expressly, that "she never saw Visions of herself." (P. 412). She was asked by her ecclesiastical superiors as to the way in which she received the sacred stigmata, whether on that occasion she experienced anything like a Vision or received special revelations. Her reply was, "No, at that time I was in great suffering." Later, when the Prussian government took up the matter and instituted a new investigation, she declared that she had neither made these wounds nor was able to say how they had originated. Now in the face of these declarations Brentano reports a long Vision, and makes her narrate, how Our Lord appeared to her, and how from His Sacred Wounds rays proceeded and pierced her hands, feet, and side. According to this Vision the young daughter of the landlady noticed the stigmata the following morning, while her confessor tells us that for a rather long time they remained unnoticed, even in the house, and that they were first discovered by another person, who at once made them the talk of the town.

No doubt, F. Hümpfner, who adduces a number of similar though not quite so glaring instances, is right in supposing the Clemens Brentano cannot be considered a faithful amanuensis of the nun of Duelmen.

F. Hümpfner devotes a considerable section of his book to point out the parallelism, alluded to above, between long sections

of the Visions on the one hand, and passages of apocryphical Gospels, and of Cabalistic, Pagan and even Mohammedan writings on the other —a parallelism so striking that we cannot fail to see another feature of the arbitrariness with which Brentano handled the communications received from Ann Catherine. These books evidently are one of the "sources" of the Visions.

But did not Ann Catherine have a divine mission to tell all those wonderful things which she saw in her Visions, and was not Clemens Brentano, "the pilgrim" guided to her bed of suffering by a special Providence for the express purpose of taking down and giving to the world what she communicated to him? This indeed has been the fond conviction of countless readers of the Visions. But F. Hümpfner puts it beyond question that such a vocation of Brentano was entirely self-made, and that Ann Catherine on her part recognized no such divine mission. Far from believing it her own duty to communicate her revelations she looked upon them with indifference. It might happen that when the "pilgrim" sat at her bedside listening to her accounts, she turned away from him to perform some act of charity, e. g., to sew clothes for the poor. We know from his own bitter complaints, that such occupations appeared to him most insignificant, while in her own eyes they were worth more than revelations. In one of his letters Brentano betrays himself by stating that she busied herself with trifles, without the slightest regard for "what *the writer has made* the vocation of his life." (P. 536). Her confessor, too, and her spiritual director, while putting no obstacles in his way, showed little zeal for his cause, very much to his chagrin, because he knew very well, that a word from them would have made the saintly nun more communicative.

In the Visions, prepared and written out years after her death, she herself in many places speaks of her duty of recounting her revelations to the "pilgrim." It seems incredible, but F. Hümpfner proves beyond doubt that all these passages are exclusively the work of the scribe. The "pilgrim," however, had persuaded himself of the divine origin of what he had made his vocation. When during his absence from Duelmen an attempt was made to keep him from returning, and when Ann Catherine herself declared that she did not see what she could do for him,

he wrote to one of his friends, "It is a most serious vocation, and I greatly fear that a terrible account awaits me, if I give it up for the meagre reasons the enemy suggests."

This terrible account in his opinion awaited those also who in any way tried to thwart his endeavors or failed positively to support them as he thought they were obliged to do. He avenged himself by putting into the mouth of Ann Catherine, in the form of a Vision of her own life, a long complaint about those that had harmed her. These persons, that is, her confessor, her spiritual director, her parish priest, her sister who stayed with her, and many others, appear under transparent pseudonyms, and the harm they have done her consists chiefly in not showing interest in the perpetuation of her Visions by the "pilgrim." It is known beyond the shadow of a doubt, that this particular Vision in no way expresses her real sentiments towards the men and women thus censured.

Ann Catherine's genuine vocation, which happily is duly emphasized in all the various lives of the ecstatic nun, was to suffer for the interests of the Church, to atone for misdeeds and neglect, to obtain assistance for priests and bishops, and to gain the grace of conversion and other special graces for individual persons. Clemens Brentano was one of the latter. The great joy she manifested when first seeing him was later on utilized as a proof for his special "vocation." But it was in no way different from the sentiments she showed when others, on whom she was to have a lasting influence, entered her presence. One of Brentano's friends, Melchior von Diepenbrock, who had been an army officer, was almost forcibly brought into her room. When he entered, her wounds began to bleed, she raised herself in bed, with enthusiasm welcomed him, and addressed mysterious words to him which have never become fully known. The young man left in great emotion, at once began the study of theology, became priest and bishop and cardinal, and one of the chief instruments in God's hand for the revival of Catholic life in Germany. Another friend of Brentano, Louise Hensel (known as poetess in the history of German literature) had just been converted to the Catholic Faith, when she visited Ann Catherine. She never forgot the reception she received and the impressions made upon her by the saintly nun. She ever preserved a childlike attachment to her,

whom she called her "spiritual mother." As teacher in a boarding school for girls Louise Hensel had a far-reaching influence. Three of her students founded religious committees, which are flourishing to this day, and are doing immense good both in Germany and America.

It is really tragic that a man who was sincerely grateful to Ann Catherine Emmerick and harbored genuine veneration for her, contributed more than anybody else to give her enemies ground for opposition and incidentally to retard the progress of her cause in Rome. His intention to bring the sacred events of the Gospels and the history of divine commiseration in general nearer to the hearts of the people is deserving of all praise. But his judgment in the choice of his means was utterly mistaken. Brentano was a poet by nature and he treated the accounts of the estatic nun in exactly the same way as any other kind of material which he embodied into his poetical productions.

F. Hümpfner's is an epoch-making work. It may be doubted whether each and everyone of the hundreds of items which he adduces has the argumentative value he attributes to it, but it cannot be doubted that the bulk of his quotations and deductions amply proves his thesis, namely that the nun of Duelmen is not responsible for what, years after her death, appeared as her Visions. The task now before the Emmerick scholars will be to sift the Visions and if possible determine which parts can with certainty or probability be attributed to the ecstatic nun herself. Her life, too, must be revised to some extent. Happily by far the greater part of what we know of her, of her sufferings, her activity, and heroic virtue rests on testimony drawn from other reliable sources. But she will no longer be held accountable for the oddities, absurdities and incorrect statements contained in the Visions. Aspersions current for nearly a century are forever wiped away from her fair name. Her genuine picture will appear more true, more natural and lovely now that it is freed from the accretions with which some of its features have been disfigured by the whims and imagination of Clemens Brentano.

Yet we should beware of exaggeration. For more than four years Clemens Brentano remained in the little country town of Duelmen for the sole purpose of noting down what a saintly person communicated to him. This sojourn entailed great sacrifices

for the one-time drawing room lion of Frankfort and Berlin. It is hardly possible that during all this time he learned nothing worth knowing, or that he merely received some hints to set his own imagination working. There must have been something on the slips he carried home from his visits. This no doubt found its way into the Visions, though as F. Hümpfner shows not always without deplorable alterations. Moreover, not everything he added is undignified or incorrect. Much of it, though void of historical truth, does not necessarily lack poetical truth. It may have the value we recognize in so many edifying religious pictures, into which the painter's brush was woven details not mentioned in the biblical report or any other historical source, as the well known picture of Our Lady with her divine Child and the young St. John the Baptist. Brentano possessed a perfect control of his German mother tongue and was a master in the art of description and narration.

The *Life of the B. V. Mary* and the *Bitter Passion of Our Lord* as well as other Visions compiled by him, *such as they are now*, have brought consolation into untold thousands of hearts and homes in and out of Germany, have greatly advanced pious souls in the practical knowledge and devout imitation of Our Lord and His Blessed Mother, and have been recommended by many masters of the spiritual life and by Church authorities, bishops and cardinals included—*facts, it seems to the present reviewer, which ought not to be overlooked by critics.* They no doubt are remarkable productions. Even in their present shape they will remain dear to countless readers, though in consequence of F. Hümpfner's discoveries they must lose much of the glamor of that halo which so far surrounded them. Some of the editions of the Visions, for instance *The Lowly Life and Bitter Passion of Jesus Christ*, which appeared some years ago in New York ( 4 volumes), have omitted less appropriate items and have thereby greatly increased their fitness as popular works of devotion. Indeed it is the opinion of many that the Visions, when purged of exotic and objectionable elements, will continue to exert a wholesome religious influence upon all those whom the critical spirit has not rendered unable to enjoy holy pictures and devotional narratives. Should it be possible to extricate from them the parts which belong to Ann Catherine Emmerick, these

of course will meet with the reverence they deserve among the learned and unlearned.

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**Catholic Builders of the Nation:** A Symposium on the Catholic Contribution to the Civilization of the United States. Edited by Constantine E. McGuire, K.S.G., Ph.D. 5 vols. Boston, 1923.

The task of reviewing concisely and justly a work of this character calls for more than impartial criticism. It is distinctly a layman's achievement, distinctly a layman's effort, to describe the intimate union between the progress of the nation in the higher and spiritual things of this world and the motivating forces which have ever been present in the heart of the Christian faith as it sets out to bring the boon of civilization to any country. But what is also needed in weighing the value of a series of essays such as this collection is, is a sympathetic understanding of the intricate and sometimes baffling labor the editor and his collaborators accepted at the outset of their great design. Such a labor requires, nay demands, on the part of these co-workers a profound insight into the genius of the American civilization and an equally profound knowledge of the Catholic faith in action. It is more than a guarantee of Catholic orthodoxy that is asked of them; it is the certainty that the nation itself has been viewed from the nation's own peculiar attitude towards all those aspects of its civilization which come to it directly from the Catholic religion. The test is a hard one. The ideal is a lofty one. The balance is to be kept between an appreciation of the nation's greatness and that inmost devotion to Catholic thought and action which is ever alive in the Catholic heart. Not everything that spells advance in civilization has been the gift of the great Mother of civilization, the Catholic Church. She herself caught up the strands of a civilization which had preceded her, supernaturalized them, it is true, but outwardly at least, passed many of them on to succeeding generations, little changed in the process. There is also a danger of claiming too much for the Church, especially when one loves America and lauds it above the governments of the world. The

criterion of judgment, therefore, of such a contribution to our knowledge of Catholicism's influence upon the growth of the nation is a most difficult one to describe. Names, in many cases, mean very little. Numbers are practically useless. Great deeds done in the name of the country, even by Catholics, may only incidentally be the product of the faith. Material advance by men and women of the Catholic Church may be due more to the vast opportunities of America than to the fact that the training necessary for such an advance came to them in Catholic schools and colleges.

If we set out to judge the value of this Catholic encyclopedia of Catholic contribution to America's greatness solely from the standpoint of the fame and honour and wealth won by Catholics since the founding of the United States, we shall fail to catch the nobler significance of what our faith has done to create the nation and above all to make it endure. This is, then, the secret of the success of this great work. Catholics all, who have contributed to its two thousand pages, these scholars have come to their appointed tasks, as Admiral Benson states in his Introduction, with the purpose of illuminating the years that are passed in the life of our country with the Light of all ages, the faith of one true Church of God. They do not claim that the survey is complete, or that in any part of it is the delineation an all-embracing one. The facts are stated, simply and without adornment, and the lesson is given in a way no one can escape—not praise for what has been accomplished by Catholics in the United States, but thanksgiving to God that Catholics have so wonderfully accepted the nation's opportunities, and encouragement to this and future generations to ennoble their citizenship in the land by placing at its disposal all that rich wealth of art, beauty, philosophy, learning, and religion which is theirs by heritage as Catholics.

The first of these papers is well chosen. It is by a convert, Justice Stafford, on *Religion and Citizenship*, and it is woven about the words: "If America is ever to attain that primacy among nations which we firmly believe is to be hers, it will be because it may be said of her: 'Thou hast loved justice and hated iniquity; therefore God, even Thy God, hath annointed thee with the oil of gladness above thy fellows.'" The nation of thirty

years hence, says Stafford, exists now. It is to be found in the children about us in the streets and on the play-grounds. Rear these future men and women in the fear and love of God, and all things else will be added to America. Here then is the fundamental duty of the Church towards the nation. The millions of her children are so trained; they are leaving her schools by the thousands year after year, carrying in their breasts the ideas of duty, of obligation, of obedience to legitimate authority, of love for the supernatural, of right and just appreciation of the link between this world and the world to come.

Gaillard Hunt, the late President of the American Catholic Historical Association, follows with a paper entitled *Notes on Religious Liberty.* It will be ever on the corner-stone of religious tolerance that the country will rest secure. Then come in the following logical order essays on *Religious Liberty in the Western Hemisphere,* by Dr. Sherwell; *Church and State in the United States,* by Dr. Dudley Wooten; *The Application of Catholic Principles of Contemporary Social Problems,* by Dr. Henry Jones Ford; *Catholics and American Politics,* by Elmer Murphy; and *Catholic Civil Ideals,* by Dr. John A. Lapp. The series which succeeds these essays may be grouped under the general term of *Catholic Contribution to the United States,* and is written by well-known scholars of the younger generation, Dr. Tschan, C. M. Waage, Henry Grattan Doyle, and others. Names familiar in the field of Catholic historical activities are here: Margaret Brent Downing, Willard de Lue, Dr. Philpott, Thomas F. Meehan, Rev. Dr. Lallou, Joseph J. Thompson, Edward T. McDermott, Father Kenny, S.J., Charles Denechaud, Monsignor Kirwin, John P. O'Hara and Bishop Crimont, the last writer giving us a glowing picture of Catholic life in far off Alaska.

The second volume deals with the nation's social development and the influence of Catholicism upon the same. Practically all the races that have gone into making of America are treated in this volume by scholars who are well-prepared for such a study. The foremost Catholic societies of the present day are also described, and the peak of this encyclopedia from the layman's viewpoint is reached in the stirring essay by Michael Williams on *The Probabilities of National Catholic Co-operation.*

The third volume is given the general title of *Catholics in*

*Science, Industry, and Service,* and particular credit should be given to Edward McSweeney's article on *Catholic Americanism.* The Very Rev. Dr. Healy, of the Catholic University of America, contributes a well-balanced and thoughtful essay on *Catholic Economic Theory,* the Catholic records of the army and navy are described by William McCormick, and Dr. James J. Walsh gives us a characteristic outline of *Catholic Achievements in Science.*

The fourth volume—*Catholics in the Liberal Professions*—contains a veritable galaxy of famous persons who have achieved greatness in philosophy, ethics, medicine, surgery, art, architecture, music, oratory, botany and university life. The article on the *Catholic Encyclopeia* by Paul Linehan is especially worthy of praise, and gives us for the first time a complete history of that undertaking—the greatest in the English-speaking world in our generation.

The fifth and final volume is devoted to the *Catholic Contribution to Religion and Education.* Many of the topics dealt with in this volume are more familiar to present-day readers, but they are enhanced here by being treated in a scholarly and entertaining style. Dr. Scanlan's article on the *Great Seminaries* fills in a much neglected page in American Catholic history, and the *Work of the Teaching Sisterhoods* has at last been described in a way that merits admiration.

There are over five thousand references in the index which accompanies the work. The general tenor of these five volumes is excellent. There is no exaggeration, no foolish claims that cannot stand a critical analysis, and best of all no rhetorical generalizations from a few scattered facts. Poise and good judgment are kept throughout. Not all the essays, it goes without saying, are equal in value, and here and there the hand of the amateur research-worker is quite visible; but on the whole, the editors can be congratulated on the results of their labours.

Like all encyclopedias of this nature it is problematic if there will be many who will read the whole series, even as a matter of general erudition. But the symposium will attract all who are interested in the *monumenta aere perennia* created by men and women of the Catholic faith in our land. Its editor, his collaborators in the task of preparing these volumes, and the writers, all deserve the gratitude of our people.

P. G.

**Inquisition** By Hoffman Nickerson. With an Introduction by Hilaire Belloc and an Epilogue on Prohibition in America. Boston: Houghton Mifflin Company.

This volume from the pen of a writer who has already produced several entertaining books is bound to attract two classes of readers: those who, not understanding its subtle satire, will consider it a farrago of nonsense, and those who will hail it as a very valuable document in the fight sane people are carrying on against the mawkish sentimentality that is dooming so much of present-day law. The book is in a class by itself. It is not narrative history, although the period of the Inquisition with the curiously interwoven political and military strategy of that much-discussed institution is described in flowing, forceful, gripping English; nor is it the history without a soul which rides high on the popular scientific waves to-day. And yet, it cannot be called pragmatic history, although the real purpose is to read a lesson to the present in some of the tragic pages of the past.

A contribution of merit to the study of the Middle Ages, Hofman Nickerson has given us in his latest historical work a glimpse into the Living Present by the searchlight of the Living Past. The book was begun, he says, during a term in the New York Legislature, when he was obliged to "endure Prohibition lobbyists," whose dark ways and vain tricks reminded him of the politico-religious oppressionists of by-gone days. And he has done his work well. There are but seven chapters to the volume: on the medieval recovery of civilization; Languedoc and the Albigenses; the preliminaries of the Crusade; the Albigensian war; the mendicant orders and the Inquisition, and an epilogue on Prohibition.

Most readers, as they scan the contents of the book, will turn naturally to read what Hoffman Nickerson says on Prohibition; and not a few will be satisfied with his delineation of the religious bigotry which has cropped out at times in the story of this latest phase of American Puritanism. He believes, and he is not alone in that belief, that the real forces responsible for Prohibition are sufficiently misunderstood, especially among Protestants, as to make it desirable to show "the essential connection between sectarian Protestantism and Prohibition, the true nature of Prohibition as sectarian-Protestant, religious prosecution, and

finally, the resemblance and divergencies between Prohibition and the twentieth century Inquisition."

That sentence will naturally be the work's own condemnation in certain ranks of American society, but it will be only such for those who read the Epilogue on Prohibition without perusing carefully the rest of the book. If Dr. Nickerson's conclusions are false, if it can be proven that Prohibition is not one of the fragmentary taboos of sectarian Protestantism, it would be highly interesting to see the answer, especially now when the Eighteenth Amendment is slumbering in the statute books.

P. G.

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**The Great Game of Politics.** By Frank R. Kent. New York: Doubleday, Page & Company, 1923. Pp. 322.

Mr. Kent of the *Baltimore Sun*, author of *The Story of Maryland Politics*, in *The Great Game of Politics*, describes the system of American practical politics in virile, modern English strengthened by an occasional slang expression. It is not a study of the philosophical or legal character of our government such as a constitutional lawyer or academic man would write. It is not a fundamental study or a text-book, nor does it aim at reforming politicians and their methods. Rather, it presents the human facts for plain voters concerning the political machine and its manipulators from the humble precinct leader to the all-powerful city boss and to the wealthy, aristocratic national committeeman. It is not a condemnation of the machine nor of the boss so much as it is of the popular ignorance of political methods and the general apathy of the average voter. Parties and organizations are essential and perform necessary services despite their sinister characteristics, and professional politicians are bred as well as fattened by our very system of democracy, the ignorance and indifference of the bulk of our citizens, their lack of intelligent interest in men and measures, their failure to vote in primary and even general elections, and their political apathy in the interim between elections. Such is the view of the author.

Without muck-raking, he explains how the political machine is built up, organized and financed, and how in practice it rules the municipality, state and nation by naming the cadidates of its party, leaving the voters in a general election only a choice

between two sets of such candidates. Reform movements and party revolts are violent at times but ephemeral, while the party organization is as lasting as the party itself. The independent voters, while growing in number, are unorganized and therefore quite powerless, and in politics an unorganized group even if a majority fights a well-unified, heavily financed group even though a minority at a decided disadvantage.

The titles of some of the short chapters which appear to have been individually written judging from a certain lack of continuity and from much repetition will give a view of the contents: The Precinct Executive; Why Primaries Are More Important than the General Election; The Partnership Between the State and Machine; How the Precinct Executive Plays the game; The Ward Executive; Prerequisites, Privileges and Rewards of the Ward Executive; The Ward Club; Power of the Ward Executive to Pick Candidates; Picking Candidates; Contrast Between County and City Machine Methods; The Boss; Different Types of Bosses; The Boss and Business Men and Newspapers; How the Boss Picks the Machine Ticket; How Money is Raised; State Central Committee; National Committee; Why Ohio Produces so Many Candidates for President; How the Machine Handles the Woman Vote; Humbugging in Every Campaign; Why the Newspapers Do Not Print All the Facts; Hidden Moves of Presidential Aspirants; Rich Friends of Presidential Candidates; The Wood and Lowden Campaigns; Special Interests at Washington; Washington Legislative Agents, and the like. The writer is always straightforward, often courageously frank, and apparently intimately informed, though there is a tendency to draw too heavily for method and illustration on conditions in Maryland and in Baltimore. There is nothing especially new to the student but nowhere else will he find the same information conveniently gathered together and told in the language of the masses. It is a book however, which students should read as well as voters who would understand how parties are managed and America governed.

R. J. P.

**History of the James River and Kanawha Company.** By Wayland Fuller Dunaway, Ph.D. Columbia University Studies, Vol. CIV: 2. New York: Longmans, Green & Co., 1922. Pp. 250.

Encouraged by the late Professor Dunning and aided by Dr. Dixon Ryan Fox, Professor Dunaway of Pennsylvania State College, submitted this volume to Columbia University as a doctorial dissertation. It is a solid piece of work, a distinct contribution to Virginian history and to our knowledge of internal improvements, of highways, canals, and early railroads between the coast and the trans-Alleghanies region. For the James River Company (1785-1835) and the later James River and Kanawha Canal Company there is an account exceedingly minute, based on a close scrutiny of records, memorials, reports, and local newspapers. It is a research volume with little general interest. A map even though a rough sketch, would aid the reader in following the text, for without a chart few men know local geography sufficiently well to trace the canal-bed. The finances of the company, organization, officers, indebtedness, miles in operation, state aid, political attacks upon, rates, losses, and every other item may be followed by anyone interested in canal building or in this particular canal.

Dr. Dunaway finds Governor Spottswood in 1716 suggesting a water-communication with the interior, but there was no real interest until after the Revolution. Then Washington, active president of the Potomac Company which constructed the Chesapeake and Ohio Canal, Governor Harrison, Jefferson, Marshall, Madison, Cabell, and Randolph, were aroused to the need of internal improvements and were instrumental in establishing this company which was to construct a canal connecting the James, New, and Great Kanawha Rivers. The reorganized company, 1835-51, completed the water-way to Buchanan over which about 200 boats plied. A thriving business was done until the War and the confiscation of part of the property by West Virginia; then followed failure due to railroad competition and the ultimate abandonment in 1880. The Richmond and Alleghany Railroad, now part of the Chesapeake and Ohio, follows the old towpath.

There is little concerning the labor employed and no sympa-

thy expressed for their hardships: "About two-thirds of the laborers were white, consisting mostly of Irish immigrants. In May, 1838, they struck for higher wages, with demonstrations of force; and again in June, but returned to work the second time on promise of a raise of twenty per cent for those who remained to the completion of the work. The summer was unusually hot and some of the Irish died of prostration. At this, a sort of panic seized the Irish and about two hundered of them quit work and migrated north" (p. 131). We are told that a crew of more tractable negroes was then employed. There is a good deal of social history in that paragraph: the treatment of immigrants in the South, the migration of white labor northward, the sufferings of unorganized labor, and hardships of the early Irish laborers on canals, in malaria swamps, and on railroads.

R. J. P.

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**The Mexican Nation, A History.** By Herbert Ingram Priestley, Ph.D. New York: The Macmillan Company, 1923. Pp. xix + 507.

While evidently not intended as a "popular" work this volume will inevitably be welcomed by many readers outside the circle of professional students of history as well-written exposè of Mexican history from the beginning down to 1921. Such a book has long been a desideratum, as may be readily understood by anyone who will recall that the "Mexico" of "The Story of the Nations" Series has despite its manifest defects for years enjoyed an extensive use. One has learned to look to the University of California to supply such needs; and Dr. Priestly, who occupies there the post of Associate Professor of Mexican History, is well equipped for the task.

To a reviewer who is both Catholic and American the points of greatest interest in a work like this are the treatment of the Church and the delicate topic of the War of 1846-1848. As to the former the author appears to have had in mind solely the desire to tell what he believes to be the truth and the prospective reader may be assured that he will not encounter any of that absurd prejudice that so frequently disfigures works by North Americans on Latin-American nations. The references *passim* to ecclesiastical matters are fair and sane; and the chapter en-

titled "Sixteenth Century Religion" is singularly well done. But minor errors are unfortunately not absent, e. g., "Pope Leo X, issued a bull permitting two Franciscans to enter New Spain and practice their religion with episcopal powers" (p. 97) and "all the mendicant orders were authorized to undertake religious work in America, and were invested with all ecclesiastical powers not requiring episcopal rank" (ibid.) are statements that require to be rewritten by some one conversant with the terminology of Canon Law. Also: Dominican houses are not monasteries, as they are called on p. 104, for the reason that Dominicans are not monks. And the "'Virgin of Guadalupe" is a picture, not a statue (p. 108). Moreover it is a bit strange that this is called "a clever device whereby the bishop gave impetus to the campaign of conversions among the indigences" when a few lines lower down we read that "frequent investigations of the alleged miraculous painting [in the second sentence preceding it is called a statue] have failed to establish any other than the mysterious origin claimed for it by the early ecclesiastics" (p. 108). A negative result like this would appear to dispose of the theory that it is a "clever device of the bishop."

In addition to these minor blemishes there are some curious linguistic slips. E. g., "The deeds of Nuño de Guzmán.... were perversive of good order" (pp. 51-52); "the phantom continental straight" (p. 60). And there are passages that might be revised with a view to improving their quality as pieces of English.

The estimate of the war between this country and Mexico is striking: "Much that is heated, or subtle, or forced, has been written as to the justification of the United States in entering and prosecuting this war. It was desired by militarists in Mexico, and they have a heavy responsibility for it. They deserved worse punishment than they received. But their course, once the fatal step of colonizing Texas with Americans had been taken, was obviously the inevitable course which a proud, sensitive, weak, and politically ignorant people would follow. The cruelties of her military men and the suspiciousness of her rulers are not to be condoned. The ambition, the restlessness, the aggressiveness, of the American westward sweep, is not to be defended, praised, or condemned as an attitude toward Mexicans. The American side of the war had no element in it that calls for char-

acterization as just or unjust. The whole process is to be observed as a biological phenomenon, in which the historical facts are largely accidentals of that process. The forces in conflict were larger than the settlement effected. Two races met and clashed on a coveted frontier, and the battle went to the strong. It was inevitable" (pp. 315-316). To see in a conflict between two nations nothing more than a non-moral biological phenomenon will probably impress some readers at least as dangerously close to certain theories of war that were taught in Germany before 1914, theories which no Christian system of Ethics can admit; for phrases like "the right of conquest" and "manifest destiny," so frequently applied by nations in attempted justification of their utterly unjustifiable acts, are not essentially different from the principles underlying highway robbery. To the reviewer the paragraph just quoted constitutes a stain on an otherwise excellent book.

EDWIN RYAN.

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**Compton's Pictured Encyclopedia.** F. E. Compton & Company, Chicago, 1923. 8 vols.

This remarkable work takes advantage of every progressive educational idea, combining the skill of the scholar, the journalist, and the artist in presenting material that will interest, instruct, and educate. It is the product of the most advanced educational thought in America, and has been prepared by men who are recognized authorities in their respective domains. It aims to supply adequately and at moderate expense the usual and text material required in the presentation of any high school or grade school subject. It is actually an encyclopedia, and an alphabetically arranged survey of the whole field of knowledge, presented with such freshness, vividness, and alluringness, and embellished with such a wealth of illustrations, that it should prove as readable as a story book, without sacrificing scholarly completeness or accuracy.

The purpose of the compilers has been: (1) scholarly accuracy; (2) interesting treatment, focussing the attention on the most salient and picturesque aspects of each topic discussed; (3) simplicity and directness of language; (4) a wealth of illustrations which visualize and dramatize the text.

As evidence of its value and attractiveness commendations and endorsements have come from prominent leaders in the school world throughout the country; but possibly its greatest accomplishment has been the acclaim which comes from students to whom, usually, an encyclopedia is an unattractive and forbidding repository to be availed only when academic necessity renders its use imperative. The editors have indeed accomplished the purpose "to inspire ambition, to stimulate the imagination, to provide the inquiring mind with accurate information told in an interesting style, and thus lead into broader fields of knowledge." Every field of human knowledge has been garnered from and every variety of instruction has been given a new meaning. The fine arts, literature, painting, sculpture—are treated with appreciation. The literature is carefully selected and appropriate. History, citizenship, and science are set forth impartially by trained experts and human knowledge is emphasized in true perspective. We have been particulrly interested, naturally, in the treatment accorded to ecclesiastical history. In this particular field the editors very wisely secured the services of specialists and thus avoided the pitfalls which other encyclopedia editors have unwarily neglected. As regards the treatment of subjects which are of special interest to the Catholic historian it is interesting to note that the department under whose supervision these matters naturally fall was placed under the direction of the Rev. Dr. Guilday, Professor of history at the Catholic University of America. Two most important contributions "The Papacy" and "Monasticism" are from the pen of the editor of the *Catholic Historical Review*—a warranty that guarantees scholarly and illuminating treatment.

It were impossible within the space alloted to a reviewer in these columns adequately to discuss the numerous novel and attractive features of this splendid contribution to educational progress. The psychological doctrine of interest, motivation in education, visualizing devices, special aids in the common branches—all are here in abundance, and presented with such literary skill as to intrigue and interest the reader of whatever age, and illustrated on a scale never before, to our knowledge, attempted in a work of reference. It is the nearest approach to

the description Bill Nye once gave of Webster's *Unabridged Dictionary*: it is a "thrilling romance."

Since the publication of the *Pictured Encyclopedia* the reviewer has used it extensively as an aid to class work and he has come to regard it as indispensable. Two features particularly should interest the busy teacher—the "Fact Index," and the "Outline Study."

Mechanically, the set is well-nigh perfect. Binding, printing, paper, illustrations, and artistic editing combine to produce one of the best educational contributions yet published in the way of effective pedagogical aids.

P. B. M.

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**From Berlin to Bagdad and Babylon.** By Rev. J. A. Zahm, C.S.C., Ph.D., LL.D. New York and London: D. Appleton Company. Pp. xii + 528.

A particular interest attaches to this fascinating work; some of its concluding pages were written on the eve of the author's death in Munich whither he had gone for medical treatment during an illness which ended fatally. It is indisputably his finest work, and this is a superlative which in connection with Dr. Zahm's literary productions has a meaning beyond its usual application. Readers of his former volumes: *Up the Orinoco and Down the Magdalena; Along the Andes and Down the Amazon; Through South America's Southland;* and *The Quest of the El Dorado* doubtless marvelled at the author's erudition, his knowledge of history and facile powers of description, but in the volume before us, he reveals a knowledge of classic antiquity that is amazing.

His journey from Berlin to Bagdad and Babylon was made, as he avers, not as tourist but as a student in lands rendered famous by the migrations of the nations from the East to the West and by the march of armies from the days of Asurbanipal, Darius and Alexander, to those of Haroun-al Rashid, Godefroy de Bouillon and Kolmar von der Goltz.

At the outset he dissipates the notion of an "unchangeable East," and he says that the storied belt which connects the Bosphorus with the Persian Gulf has been "the theater of more and

greater changes in humanity's development than any other portion of the earth's surface" being the *fons et origo* of the oldest civilization—a civilization traditions carry us back to the Garden of Eden. He assures us that the book is written by a student for students but adds that he records observations and impressions so as to make them of interest to the average reader. These observations and impressions when controversial in character he corroborates by the conclusions of eminent scholars and investigators "whose opinions are entitled to special weight." In every case reference is given to the authority quoted.

The reviewer whose acquaintance with Dr. Zahm was of the "occasional" kind had often wondered why a scientist of world-wide reputation had so often lent willing ear to the "call of the wild" as revealed in his South American trilogy. A quotation from Ovid in the initial chapter of *Berlin, Bagdad and Babylon* explains what somebody terms a "mental incongruity."

> *Ignotis errare locis, ignota videre*
> *Flumina gaudebant, studio minuente laborem.*

This then was the lure which attracted a septuagenarian into the undertaking of journeys which would have phased younger men. For these journeys students must be forever grateful and particularly those of us who are interested in such topics as are discussed in the present volume.

It was my good fortune two years ago to cover one short stage of the journey so graphically described and I am thus enabled to appreciate the descriptive faculty of Dr. Zahn. I had been in Dresden and had come under the spell of the great masterpiece of Il Santo and had sat for long gazing upon what Goethe sings of as

> *Mother of mothers—queen of woman—*
> *A magic brush has, by enchantment,*
> *Fixed her there.*

I had lived in Ratisbon (the "Castra Regina" of the Roman Empire), and had spent days browsing in the historic fields of the banks of the Regen. It was at Ratisbon that ruled as Bishop

Albertus Magnus, perhaps the greatest scholar of the Middle Ages. Nearby on a wooded eminence is the Walhalla:

*Temple of fame for all Germania's great*

which at a distance seems to be a reproduction of the Parthenon. It was erected by Ludwig I, of Bavaria as a Temple of Fame for those who had in any way signally honored the Fatherland. Here, paradoxical as it may seem, you find tablets in honor of the Venerable Bede and Alfred the Great. From Passau to Vienna is an enchanting trip; but let the reader peruse Dr. Zahm's first chapter for the most delightful pages one can possibly read.

The second chapter is devoted to the story of the Euxine and the Bosphorus teeming with classic learning and literary etching. The third and tenth chapters are in the reviewer's estimation the most informative in the entire volume, the former bearing the caption, "Roma Nova," the latter, "Islam, Past and Present." Both are meticulously sketched, notably the latter which exhibits to the reader unfamiliar with the history of the Moslems, some serious misrepresentations regarding the people of whom "Chinese" Gordon said: "I love the Moslems because they are not ashamed of God." Dr. Zahm says (p. 222): "It seems difficult to explain the widespread ignorance which has everywhere obtained regarding a people who have played so important a rôle in history as the Moslems, and who during more than twelve centuries have been in constant relations with the Christian nations of Europe..... Misrepresentations of Mohammed and his followers have continued without intermission from the days of the Crusaders to the present time. And the strangest thing is that the most extravagant tales about Mohammedans and their religion were put in circulation when their originators must have known that they had no foundation in fact." He ascribes the "fables" regarding Moslemism to the *Trouvères* and the *Troubadours* who seem to have used the truth with penurious frugality. Dr. Zahm's statements, be it said, are based on the work of the erudite Padre Marracci who in obedience to the command of Innocent XII published his famous work on the Koran on which he spent forty of the best years of his life. This work is in three folio volumes with the text of the Koran in Arabic,

accompanied by a Latin translation. It bears the title: *Alcorani Textus Universus*, and was published in 1698.

The student of ecclesiastical history will be especially interested in the chapters "The Cradle of the Osmanlis" and "In the Footsteps of the Crusaders," and we have rarely seen so much ecclesiastical history of the descriptive kind packed into less than thirty pages. He says:

> Few things are more competent to awaken memories of the past glories of Asia Minor than a visit to the spot [in Anatolia] that on two momentous occasions witnessed the assemblage of hundreds of bishops from both the Orient and the Occident. What a contrast between the present condition of Nicaea than that at the time when the assembled fathers subscribed to that creed which has ever since been accepted as the symbol of faith of nearly the whole of Christendom.
>
> In Asia Minor alone there were, in the fifth century, no fewer than four hundred and fifty episcopal sees. And an imperial law was enacted that every city should have its own bishop—*unaquaeque civitas proprium episcopum habeto*. But what a change has come over this once flourishing portion of the Christian Church. The famous cities—Nicaea, Chalcedon, and Ephesus—in which four general councils were held and which in Roman times were capitals of provinces—have long since been reduced to ruins..... And so it is throughout the length and the breadth of Anatolia.

The author's description of Bagdad (Chapter XVI) is incomparable, and it should be read not only for its literary charm but because it contains historical data which shed new light on the Saracenic influence on science and letters in the Middle Ages.

The final chapter, "Babylon," is a threnody and it concludes:

> Our last bird's-eye view of the abomination of desolation that was Babylon was from the highest accessible point of the great royal palace on the Kasr. It was at the hour when the noonday sun was pouring its irradiating beams on the scattered and crumbling ruins of temples and palaces and citadels, which seemed to have been blasted by the lightnings of a wrathful heaven and to be lying under a major anathema marantha of an offended Deity. In this accursed haunt of serpents and

> scorpions—and the Arabs add—dragons and satyrs—the earth was absolutely verdureless. No four-footed thing trod the earth; no winged creature circled through the air; not a tree or a shrub adorned the brown sun-baked mound. Where once stood the Hanging Gardens that were the glory of an arrogant potentate and the wonder of a marveling world; where once were gorgeous halls, with throne of ivory and gold; where kings and nobles feasted in bejeweled robes; where loud choruses swelled to joyous notes of harp and cymbal and psaltery; where brazen bacchanals drank to Bel from golden goblets looted from Salem's desecrated temple, there now was the silence and the vacuity and the oblivion of the tomb. Desolation was everywhere made desolate. Of a truth has Babylon, the great, "the mother of the abominations of the earth" been thrown down and shall no more be found.

The work is furnished with a comprehensive bibliography embracing more than a hundred and fifty titles. The Index is very detailed. The publishers have made it a very attractive volume. We suggest that when one undertakes to read this exceptional work (he or she) provide for a day or two of leisure as it grips one so persistently that it must be read from cover to cover without let or hindrance.

P.W.B.

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**The Trans-Mississippi West (1803-1855): A History of Its Acquisition and Settlement.** By Cardinal Goodwin, Ph.D. New York: D. Appleton and Company. Pp. x + 528.

Notwithstanding the announcement which states that this work "is a full and authentic record of the westward expansion of the United States during the years following the Louisiana Purchase" it is disappointing. Attractively made and informative in content to a degree, it lacks what we term the "historicity" of the admirable volumes of Priestly, Meacham and others who owe, like Dr. Goodwin, much to the inspiration activities of Dr. Herbert Bolton. The style may be "graphic" but the ordering of the material is neither critical nor methodical. It sins by omission rather than by committal against the canons of historical criticism which should be characteristic of an author who ven-

tures forth into fields that yield abundant harvest to the research student.

To illustrate: Dr. Goodwin devotes what seems a tremendous amount of importance to the Wesleyan-Methodist Missions of the Northwest and has numerous pages recounting the story of an effort that evidently failed. Yet he does not even mention the most remarkable missionary of the early nineteenth century in the Northwest—the great Belgian Jesuit, Father DeSmet. Again he transmutes the visit of representatives of the Flatheads and Nez Perces to St. Louis into an episode which seems to have emanated from the fertile brain of the Rev. Spalding, the author of the Whitman myth. Spalding's account, which Bowme has exploded, is regarded as *historic* seemingly because it has been incorporated into Congressional Documentary records. Dr. Goodwin would have found the true version of this story, furnished by Bishop Rosati to the editor of "Les Annales de la Propagation de la Foi," in December 1831.

We fail to find mention of Fathers Demers and Blanchet (the first Archbishop of Oregon).

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**The Catholic Church in Russia To-day.** By Martha Edith Almedingen, B.A. New York: P. J. Kenedy and Sons.

Written by a spiritual daughter of the martyred Mgr. Butkiewicz, this little book evidences a close personal acquaintance with Catholic parish life in Petrograd and Moscow history of the Catholic Church in Russia from the time of Catherine the Great. When Roman Catholics first became an integral part of the Russian Empire by the incorporation of part of Poland was regarded as treason to the State for a Russian to adopt what was styled the "Polish Religion." Though freedom of worship was guaranteed by the Kerensky Government after the Revolution of March, 1917, the Bolshiviki were not very long in power before communism was proclaimed, and religious persecution began, first against the Orthodox Russian Church, then against the Catholics. To-day they are the special object of the hatred and persecution of the leaders of the atheistic Government.

A special chapter is devoted to the activities of the "Church of the Converts," St. Cathedine on the Nevsky, and an apprecia-

tion in an appendix of its rector, Mgr. Butkiewicz's life of heroic zeal and charity made him worthy of the martyr's crown.

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**Imperial Control of the Administration of Justice in the Thirteen American Colonies, 1684-1776.** By George Adrian Washburne, Ph.D., Columbia University Studies Vol. 105. New York: Columbia University, 1923. Pp. 191.

England's colonies on our Atlantic seaboard, growing in the seventeenth century like thirteen Topsies, developed *inter alia* such judicial ways as at the opening of the eighteenth century the parent state thought should, in the interest of uniformity and of justice, be regulated and patterned after the judicial system then obtaining in England. Colonial judicial procedure had been in the seventeenth century, and in the eighteenth continued to be determined more or less unsatisfactorily by five methods: by the charters granted to the colonists, by the commissions and instructions issued to their Governors, by the Board of Trade, by a review of colonial legislation and disallowance by the King in Council of the acts which did not conform to the accepted legal system, and finally, by the correction of irregularities of colonial court procedure by the King in Council in cases brought up on appeal.

The task of the English Government was, however, far from easy, for the colonists lived far away, lacked expert legal advisors, and were in general apathetic to imperial programs. Of the five methods enumerated by far the most important were the last two,—the controlling factor in the Imperial management of the colonial judicial system was the King in Council." This factor Professor Washburne, therefore, proceeds to examine in detail. Much of this detail is of interest only to the legal-minded. In the last half dozen pages of the monograph we come, however, to matter of more general and present-day interest. Three cases, Winthrop *vs.* Lechmere, and Clarke *vs.* Tousey from Connecticut, and Phillips *vs.* Savages from Massachusetts, involved the validity of colonial legislative enactments. Evidence is adduced from the years 1764 and 1765 (Br. Mus. Additional Mss., 36,220, folios 53, 54) to show "that legal authorities both in the colonies and in England said the importance of the precedent

which had been established. The King in Council was at once an executive and judicial body. In its executive capacity the Privy Council passed upon, and when necessary, disallowed colonial legislation. When a judicial hearing called in question this legislation, it was only natural that the Council should express itself upon the validity of it. As the early American jurists began to develop their ideas of jurisprudence it might have been expected that they would follow this precedent. In this sense this function of the Privy Council became the precedent for that power of judicial annulment of legislation and exercised at the present time in the United States by the Supreme Court" (pp. 188-89).

On considering the careful study of the sources manifested on every page, the orderly presentation of the evidence, and the lucidly drawn conclusions, we feel that one more gap in our knowledge of American beginnings has been well filled by Professor Washburne of Ohio State University.

FRANCIS J. TSCHAN, Ph.D.

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**The Dutch Alliance and the War Against English Trade, 1688-1697.** By G. N. Clark, M.A., Fellow of Oriel College, Oxford. Publications of the University of Manchester. Historical Series, Number XLII. Manchester: Longmans, Green and Company, 1923. Pp. xi + 160.

The history of industrial and commercial historiography does not reach far into the past; it is part of the attempt which historians, urged by the rise of interest in mankind organized socially rather than politically have been making to reinterpret the past in terms of the plain people and their activities. The progress that has been made in these new fields has been marked, and to mention only a few names,—Heid, Mayr, Beer, Häbler in Austria and Germany; Pigeonneau and Levasseur in France; Cunningham in England; Cheney and Beard in the United States —promises a still greater future in this economic reinterpretation of political history. Already some of the men and states of the past that have hitherto been loaded with approbrium,—for example, the Avignon Popes, the English Stuarts, and Hapsburg Spain, especially in its conduct of American affairs, have been

set in a new and more favorable light. Similarly, men and events, that have hitherto been extolled, for example, Elizabeth, Cromwell, and William II of England, Henry IV of France, and the Dutch War for Independence have been set in a new and less favorable light. Much, however, remains to be done. Whole periods are still dark partly because sufficient or precise data are lacking and partly because laborers who have, in addition to all the qualifications of historians, economic and social sense are few and far between.

The monograph in review illustrates what is being accomplished by English students, and frankly points out what yet remains to be done. As a study Mr. Clark's essay (Mr. Clark is the editor of the *English Historical Review*) : reminds one of the thoroughness which characterized George Edmundson's *Anglo-Dutch Rivalry, 1600-1653* Oxford 1911. We are given an intimate understanding of the period of William III, a period much misinterpreted for party reasons and for the lack of study of the economic phases which so powerfully affected the trend of its political history. Mr. Clark refutes the notion which the unsuspecting will get from the recently published Prince Consort Prize essay by G. H. Guttridge on The Colonial Policy of William III in America and the West Indies (Cambridge University Press, 1922) that William III had a definite colonial policy. Without a definite commercial policy William III could not have had a definite colonial policy. "William III," writes Mr. Clark, "paid little or no attention to industrial and commercial questions." Contemporaries were well aware of their sovereign's shortcomings in matters of business. One of them, John Cary, a prominent merchant of Bristol, pilloried William III in a rhyme which Mr. Clark prints,

Six winter months our Senate sits
  Five millions for to raise,
And all the while they rack their wits
  To find out means and ways.

Six summer months our Hero spends
  In what you'll please to say
Is finding out of ways and means
  To squander all away.

Mr. Clark reveals the failure of the English and the Dutch commercial war on France and declares that their inability to bring about the economic isolation of the enemy postponed further efforts of the kind for two generations. The privateers that used to swarm the seas he reduces in numbers; and, therefore, also shows that the injury they wrought was much less than was formerly supposed, hardly compensating the Allied Governments for the trouble and expense incurred in trying to regulate them. The obstacles in the way of coming to an agreement with the neutrals to suspend their trading operations with France, not to mention the jealousy which existed between the rival Allied States in the mattter of these trade relations are convincingly stated and proved. Mr. Clark confesses the incompleteness of his study. We could not reasonably expect it to be more complete than it is until many another commercial account, tax lists, and innumerable government files have been minutely studied. Only two short-comings would we urge against him: Unutterably long and at times involved sentences, and a failure to provide an adequate index.

FRANCIS J. TSCHAN, Ph.D.

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**The New Larned History.** Completely revised, enlarged and brought up to date. Vols. I to IV. Springfield, Mass.: C. A. Nichols Publishing Company.

Though numerous attempts have been made to solve the old problem of writing a Universal History none so far has resulted in a satisfactory solution. The New Larned, however, goes far towards giving us *un aperçu général* of world history in a most attractive and comprehensive form.

In the preface to the original edition of Larned's *History for Ready Reference*, J. N. Larned says: "This work has two aims: to represent and exhibit the better Literature of History in the English language and to give it an organized body—a system adapted to the greatest convenience in any use, whether for reference, or for reading, for teacher, student, or casual inquirer." The work under review has similar aims, but it differs materially from the earlier work. Substantial additions and improvements have been provided. All obsolete and valueless material has been eliminated. An important array of material

of distinct value to students has been added. Important events and movements since 1910 have been included. The material has been organized by an alphabetical-chronological system of arrangement, with interwoven index, references and cross-references, citations and bibliographies. The text is illuminated by artistic illustrations, charts, maps, and cuts.

The earlier work had great vogue; but it lacked the definiteness and accuracy which the editors have brought to the *New Larned.* Within recent years historical research has made rapid strides forward; and nobody dares venture into the historic field without an equipment which only training in the historical method can give. The importance of documents is now universally recognized by even the humblest tyro. The editors of the *New Larned* recognizing this important feature incorporate the document in the text, and if inadvisable to print there, is entered as a separate article under its own name with sufficient explanation to make it valuable to the general reader.

They realize, too, that the whole horizon of historical knowledge has been broadened and a new significance is given to what formerly was regarded as unimportant; and they appreciate the fact that history is no longer to be regarded as an arid waste covered with dates.

A work of historical reference necessarily includes many articles such as formerly were not regarded as being within its scope, such topics as education, philology, banking, commerce and industrial developments. These subjects have been well-treated in the *New Larned;* and extended treatment has been given to the two principal auxiliaries of history, geography and political science.

A gazeteer feature has been introduced, by which cities and places mentioned in regular narratives are entered in their proper alphabetical place, and their location briefly indicated, with necessary cross-references; and a large number of historical maps has been provided.

Problems of municipal government and suffrage are treated extensively, and for the better understanding of the political structure of the nations the constitution of the nation is placed immediately with the article.

A cursory reading of the initial volume reveals a peculiar blunder under the caption *America 1603-1608*—where we find this—*First French Settlements in Arcadia* ! This will no doubt be remedied in a later edition. In a subsequent issue of the *Review* we hope to give a more detailed description of this valuable work.

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**Washington and Its Romance.** By Thomas Nelson Page. New York: Doubleday, Page and Company, 1923. Pp. 196.

Illustrated by Walter and Emily Shaw Reese, this book of the City of Washington by the late Thomas Nelson Page is a beautiful gift book, splendidly bound and printed. It is not a serious work to appeal to the scholar like Tindal's *History of the City of Washington,* Addison Porter's short study *The City of Washington,* or W. B. Bryan's monumental *History of the National Capital.* It is the story of early Washington to 1800 told in a most delightful style with all the literary skill of the essayist. It should win readers and arouse an interest in the capital and thus fulfill its purpose.

Mr. Page grieved at this lack of appreciation, writing: "The capitals of most countries are the especial pride of their people. It is not so with us—at least, it has not been so in the past. Happily, it appears as though this condition were changing. It has, indeed, ever appeared to me strange that Americans know so little of and care so little for the capital of their own country. Nature, prodigal of gracious slope and curve and tone has endowed it, with, perhaps, more charm than any other national capital—at least, than any large European capital—and its founders laid it off on a generous plan which has left the opportunity of furthering what Nature presented, in a way to appeal to the pride of our people. Yet how large a proportion of Americans turn their eyes and their steps, not toward its majestic buildings, but to some foreign capital with its gaudy shops and commercial allurements, returning with an alien's ideas on many subjects and boasting of beauties which are not comparable to those of our own capital city." Let us hope that Mr. Page has not written in vain.

In a humorous vein, the writer dismisses the paleolithic age

and commences with John Smith, the Jesuit Fathers White and Poulton, and an original settler a Mr. Francis Pope who somewhat appropriately gave his plantation the name Rome and the meandering creek the classic appellation of Tiber. Then we learn of early manorial lords of the surrounding country, the Fairfaxes, Alexanders, Carlyles, Carrolls, and Washingtons, and of the founding of Alexandria in 1748 and of Georgetown in 1751, though not incorporated until 1789.

The log-rolling in Congress, in which Jefferson came to feel that he had held the candle for Hamilton, resulting in the southern site for the capital is told most curiously. Yet there is no searching for an economic motive for the President and Carroll, who was named one of the three commissioners to purchase the lands and plat the new city.

Jefferson, Madison and Washington were vitally concerned in the general plans, the latter urging that a century "would produce a city, though not as large as London, yet with a magnitude inferior to few others in Europe." The actual work was done by a Major Ellicott, an army engineer, and Major Pierre L'Enfant, a French officer who had served under Washington. Mr. Page would question if the present generation does not overestimate L'Enfant and his work even as his contemporaries failed to award him. However, into the disappointments and wrongs of L'Enfant the writer enters describing his pathetic years as a dependent of the Digger's family until death called him in 1825. Even his grave was unmarked until, in 1870, Mr. George Riggs erected a chapel. Later his remains were given honored burial in Arlington. For his plans based on the Duke of Leinster's Dublin house, William Hoban was awarded a prize and engaged at a hundred guineas a year to superintend construction of the President's House. A French architect, Stephen Hallet, was chosen to erect the capital, though the plan was that of an Englishman, Doctor Thornton, recently from the West Indies. American engineers were quite unknown. The corner-stone was laid in 1793 with masonic ceremonies, the Alexandrian lodge playing a conspicuous part. Then came the land speculators, Nicholson, Greenleaf, and Robert Morris.

A substantial source for "Washington in Building" was found in the *Travels in North America* of Isaac Weld, an Irishman,

Isaac Weld, incidentally of a branch related to Cardinal Weld, who journeyed through Washington. In 1800, the government moved to Washington—some fifty-four persons including the President, his cabinet and chiefs Backward indeed was the capital according to intimate descriptions left by Mrs. John Adams and Secretaries Wolcott and Gallatin, so primitive that Georgetown long remained the social center. Under Jefferson, Benjamin Latrobe, an engineer from the West Indies, was named supervising architect of the capital and with the friendly encouragement of the President the work progressed in spite of all obstacles.

Relative to the founding of Georgetown College, Mr. Page writes: "The academies of Wicomoco, of Newtown Manor, and of Bohemia Manor had risen and passed, and now, generations after, when the seat of government was about to be fixed on the north bank of the Potomac, the successors of these early Fathers, with that wise provision which appears to be characteristic of their Church, fixed upon perhaps the most commanding eminence of this region; a bold headland jutting out on the Maryland side above the Potomac, the seat of their future permanent institution..... The institution prospered from the start and has steadily advanced from that time until the present, as was due to the wisdom of the superintendent who opened it to students of every religious profession and accorded to those who differed in religion from himself the liberty to frequent places of worship and instruction appointed by their parents." Under Rev. Robert Plunkett, singled out by Bishop Carroll, Georgetown College opened its doors to students in September, 1791—a month before the sale of building lots in Washington. (Pp. 148-152). Among the pioneer pupils were Augustin and Bushrod Washington, sons of Judge Bushrod Washington, "whose relation to the institution led to a pleasant friendly association between the institution and General Washington." On invitation the faculty were welcomed at Mount Vernon, and Washington shortly returned the visit to be received by Professor Matthews on behalf of the college.

The account of social life under Jefferson is pleasant, based largely as the writer indicates on Gaillard Hunt's *The First Forty Years of Washington Society.* Fourteen Points as a code of etiquette observed by the Executive are printed in full. Re-

ligious services conducted by the chaplains and visiting clergymen of all sects were held in the hall of Congress, but as for churches there were only two, a little Episcopal church with a normal congregation of a score of persons and a Catholic chapel on F St. (St. Patrick's Church).

Unfortunately the book closes suddenly—too abruptly for the enthralled reader. One wishes that Mr. Page was spared to continue his Romance of Washington.

R. J. P.

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**Samuel Adams, Promoter of the American Revolution:** A Study in Psychology and Politics. By Ralph Volney Harlow, Ph.D. New York: Henry Holt and Company, 1923. Pp. 363.

This interpretation of Samuel Adams by Professor Harlow, of Boston University, will arouse harsh criticism. Untrained patriots, some of ancient American lineage and some of recent naturalization, will rush to the defense of the late Sam Adams. Some biased men who would condemn him as a Puritan will exalt him as a "rebel" against British rule; while others will canonize him for his fanatical sectarianism. Some libraries may even place the book under lock and key. The writer is conservative enough, a professionally trained historian, and a New Englander but he runs some risk of indictment as an iconoclast. Yet aside from the light shed on the revolutionary era through the career of Adams, he tells the story of the war according to the version now rather generally accepted in the universities. His modernist tendencies only appear in his psychological analysis of Adams and his motives. He is a step in advance of the new school of historians of a decade or more ago who relied so confidently on the economic interpretation. Searching for a material motive was somewhat easier than measuring "the highly developed, hypersensitive political complex" of a Samuel Adams. This should make some phases of Dr. Harlow's study the more interesting.

Adams's father is hit off with a delightful touch: "In the unregenerate and cheerful days of the eighteenth century there was no inconsistency in running a brewery and at the same time serving as a deacon in the Congregational Church. Samuel Adams the elder did both, and it is to be hoped that his soul profited as

well from the one as his pocket did from the other." (p. 2). His mother is described as severely religious, "with a tendency to a narrow dogmatism not at all uncommon in the flourishing days of Calvinistic theory." And Sam Adams was enough like her to be dubbed, "the last of the Puritans"—a doubtful honor, the author adds. From theology, he turned to law but dissatisfied tried a business career only to fail, then a business only to go into bankruptcy. Only in marriage and office-seeking did he succeed. And his political philosophy Dr. Harlow finds came from Locke and even his writing to an unethical extent. As tax-gatherer, he was not guilty of dishonest practices but his inefficiency cost the colony dearly. As a city boss manipulating slates of candidates through the Caucus Club, Adams was at his best. Still it is leze-majesty to suggest that there could be a little Tammany in Boston of the Puritans.

Dr. Harlow finds motives for Boss Adams, the British veto of a land bank and his own need of employment, for promoting opposition to England would give him a political program. James Otis, we are told, fell in line with the patriots because Hutchison had been advanced to the Superior Court by Governor Bernard over his father. He is depicted truly but harshly: "Unfortunately, Otis had that type of mind which is more likely to be influenced by passion than by reason. He was possessed of a violent, ungovernable temper, as well as an unfortunate—and often fulfilled—desire for strong drink, and he finally became a victim of insanity." (p. 20). Hancock, too, proved a vulnerable character. The reviewer does not question the truth of the characterizations nor their inclusion in this, a research, volume if the frailities of the leaders help to explain the movement as well as their personal promotion of it; he would question the advisability of similar facts in a high school textbook.

There is some chance that Professor Harlow stresses too much the personal character of the Revolution: "He and his associates devoted themselves to the task of convincing the people that they were oppressed, and in organizing them so that they could give point to their feelings. The Revolution was not a spontaneous movement, the result of a genuine popular uprising, but rather the product of something not so very different from agitation and propaganda." (p. 25). One wonders if the

sober, steady, cautious New Englanders could have been led into a long war by any anti-British complex of Adams and his associates if powerful forces had not long tended in that direction. The progress of the Revolution in Massachusetts may have been Adams' biography, but it was scarcely his war—inferiority complex or no. As Mr. Harlow notes it took the Stamp Act to clarify public opinion enough to recognize how near independence some of the colonies actually were. "Even without the enlightenment of the twentieth century and the Great War, they understood something of the art and need of manufacturing public opinion": so Boston urged committees of correspondence elsewhere and counselled passive resistance.

All rebels are not neurotics, but Dr. Harlow believes that his "hero" was so afflicted: "Adams always attributed the motives of the British Government to conscious villany and his attitude in itself reveals unconscious hatred. Because he blamed the British Government for his failures, he had to lead a crusade against it. Hatred of that sort, unreasoning though it may be, furnishes an unresistible impetus to act, and in many cases, to lead others to action. These followers, entirely ignorant of the true nature of their leader's fervor, may look upon him as a heroic patriot when he may only be a neurotic crank. Given a favorable opportunity, a man of this sort may upset a whole government." (p. 65). Adams is seen with the fanatical fervor of Mohammed devoting himself to political activities. Enough has been quoted to suggest the author's viewpoint and his application of psychology to history.

A great deal of history will be learned by the reader if he will peruse the following chapters: Adams and the Sugar Act, Stamp Act, Townsend Acts and Non-Importation, Triumph of Radicalism, First Continental Congress, Collapse of British Authority, Revolution in Massachusetts, Shay's Rebellion, and Adams and the New Nation. The student and history teacher will be introduced to much material passed over in college texts and for the post-Revolutionary years will find that he is treading new ground. For in addition to placing Adams in his true relation to the war, Dr. Harlow has written the best available account of Massachusetts in the Critical Period. Again, one will gain some intimacy with the local leaders for they are made

living men, even if the meticulous may shrink at the frank acceptance of their frailities. It is good history, sanely written, and one can rely on the author's conscientious search for and use of the sources. He has spared no labor, as his citations of a wealth of varied material will reveal.

R. J. P.

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**Jay's Treaty a Study in Commerce and Diplomacy.** By Samuel Flagg Bemis, Ph.D., Professor of History, Whitman College. New York: The Macmillan Company, 1923. Pp. xvi + 388.

This volume was awarded the prize of $3,000 offered by the Knights of Columbus to "encourage investigation into the origins, the achievements and the problems of the United States; to interpret and perpetuate the American principles of liberty, popular sovereignty and government by consent; to promote American solidarity; and to exalt the American ideal." While Professor Bemis's volume can scarcely be said to satisfy all the criteria herein set forth, no student of history will be inclined to cavil at an essay contest which sets its seal of approval on a work so excellently conceived and executed and, in every respect, abreast the modern standards of critical historical scholarship.

The author's purpose is not to review the whole history of the Jay Treaty, but to give a fresh and detailed treatment of "the important and comparatively ill-known negotiations between the United States and Great Britain in the years between the Treaty of Peace and the ratification of Jay's Treaty, and their relation to the international history of Europe as well as to the development of American nationality." As a result the main outlines of the story remain as before; but in the period subjected to special scrutiny Professor Bemis has cleared up many obscure points, and enriched our knowledge of the cross-currents of national interest and dominant personalities which molded the diplomatic negotiations. His thumb-nail sketches of the leading actors in the drama are always clarifying, sometimes brilliant. On the American side Alexander Hamilton emerges as the chief figure, indeed to such an extent that the author suggests that "More aptly the treaty might be called Hamilton's Treaty." (p. 271).

In his final judgment of the treaty, Professor Bemis concludes that "Jay, in his desire for peace and his nervous anxiety about unforseen contingencies which might endanger the whole negotiation, was induced to accept terms which might have been bettered by an abler negotiator." But he agrees with Admiral Mahan that the signing of any treaty at all by Britain was a recognition of American nationality of far greater import than the technical acceptance of independence exacted from George III in 1783. Furthermore, the treaty gave the country "an opportunity to develop in population and resources, and above all in consciousness of nationality, to a degree which made possible in the War of 1812 a far more effective resistance than could have been afforded in 1794." (Pp. 270-271).

Seventy pages of the book are devoted to appendices. Appendix III, containing Jay's own proposal of a treaty—a document which constituted ""a stupendous retreat by the American plenipotentiary" (p. 243)—is of particular value. Professor Bemis's work is based mainly upon unprinted public papers and other manuscript materials in London, Paris, Ottawa, Washington and elsewhere. It is not too much to say that the book is a definitive study of the subject treated.

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**England After the War.** By Charles F. G. Masterman. New York: Harcourt, Brace and Company, 1923. Pp. 311.

Mr. Masterman, member of His Majesty's Council, and Fellow of Christ's College, Cambridge, published a number of years ago a study on the *Condition of England.* Now after the great catastrophe, he has written a similar volume giving a diagnosis but suggesting no cure for the dread malady in the State and in society. He sees the terrible conditions in victorious England, the tremendous upheaval, and he dares not augur the future. The struggle in 1914 was vertical, nation against nation, but he asks if we can be assured that the next division will not be horizontal, as in Russia, classes against the masses for the social system is nowhere stable?

It is with a feeling of relief that we find things are no worse.

There is a numbness. War propaganda lashed men into a fury, to-day they know that both sides have lost, that the common soldier was pretty much the same whatever uniform he wore, that Christianity has survived, and that there is no last war. Each generation causes the next war by their thrilling narratives to the growing generation of the amazing sufferings which they have endured, yet it is too early to conscript a force for India or Egypt. The present generation has learned much, the futility of it all. The Treaty of Versailles, friendless, is being torn to pieces; economic stability obtains nowhere; hatred between nations is more intense and as bent up on revenge; and fear grows on Europe. Politics is more corrupt, and the clash between capital and labor is more bitter. Seven hundred thousand Englishmen who might have made the world a bit better are dead!

It has been a dream; the returned soldier has seen new lands and strange peoples, but he has profited little. From Bagdad, Archangel, or Gallipoli he has returned to fit himself in his former niche, follow the same groove and be content if he was not enrolled among the two-million unemployed. "War does not breed ideals either during its duration or when it is over." Witness the League! Acquaintance with Canadians and Australians may result in immigration there, and men in strange countries came to know the British soldiers. These may be positive benefits according to the author.

"The Passing of Feudalism" is a mighty suggestive chapter. The aristocracy played its part, even if they found themselves fighting under plebeians, Scots, and men from the Dominions; and they perished as in the War of the Roses or in the armies of King Charles. And who is coming into possession of their lands? "There is taking place the greatest change which has ever occurred in the history of the land of England since the days of the Norman Conquest, with the possible exception of the gigantic robberies of the Reformation. It is being effected, not by direct confiscation, but by enormous taxation, which is destroying the whole Feudal system as it extended practically but little changed from 1066-1914." (p. 46). The tough old landed system swallowed the nabobs, the sugar-merchants, manufacturers, traders, brewers, the influx of African gold-miners, and American heiresses. They were assimilated: procured a title,

obtained broad acres, and accepted Anglicanism and Toryism. But the present influx is too sudden, and war profiteers are different. Whole counties in extent are being sold under the hammer; great owners are selling distant lands and holding the family estate; great nobles are confining themselves to fewer estates; "squireens" are lopping off some of their acres; and gentlemen farmers are driven to the wall. War profiteers and wealthy colonials are buying them out. Lands are falling, and likely to continue, into the peasants' hands. But at all events the old nobility with faults a-plenty yet with merits and charities which won the countryside is fast crumbling. The broken gentry go to the towns, live in the lodges of their sold estates, or try teaching or store-keeping. Their characteristic arrogance becomes pitiable.

The plight of the middle class is sad: "Caught between the profiteer and the demand of manual labor the intelligenzia have been crushed to the wall." Mr. Masterman describes their attempt to "carry-on," all hands in the family working and every manner of semi-honorable economy practised. Again classes have shifted, the skilled artisan falls in financially with the better paid professional men and the laborer with a wage above clergymen, schoolmasters and civil servants. The squeeze was noticeable before the war, now it is destructive. Their Toryism has been staunch but not rewarded like the other Tory bulwarks —Land, Established Religion, and Beer."

The chapter on "Labor" is of especial moment in view of the present Labor Government. Mr. Masterman finds that social discontent cannot be healed by an educational campaign for radicalism can quote quite as good economic authorities as conservatism:

On questions of vital issue—Nationalization, for example, of monopolies, or the control of capital, or the limitation of profits —the advanced party can put up as good a fight as their opponents not only on the street corner but by reference to authority and the professors of economic theory. It is doubtful indeed today if the economic progressives cannot appeal to as authoritative pronouncements as the business men and merchants, and the theroies and students these employ. The professors and teachers even of Oxford and Cambridge, and of the younger uni-

versities, in many of these matters are mostly on the side of the workingman." (p. 124). Much discontent would disappear if the newly rich lived austere lives or concealed their wealth in fresh investments, for the miser is less dangerous to a community than the upstart who is "slopping the stuff about." It is not the oppressive yoke that labor resents but conditions that enable men of wealth and power to live in a fairyland of luxury and ease while the masses toil on toward a hopeless goal.

Times were good during the War: work for all, children and women well paid, increased family incomes, and governmental allowances. Extravagances were possible; people who were half-hungry were above want for the first time. Then came Peace: unemployment, low wages, houseless heroes, and men with ribbons on the Thames Embankment. And over against this, the Commissioners of Inland Revenue note 72,000 persons in 1922 with incomes of over $10,000 a year and one hundred and sixty-nine with incomes of $500,000 a year. A lot of hard faced men who have done well out of the war jostle the old families out of seats in Parliament and will purchase titles, for as Mr. Masterman observes: "It is not too much to say that a substantial proportion if not the larger part of the wealth of England to-day, is in the hands of the New Rich, or the rich that have enhanced their fortunes through the fact that England was fighting for nearly five years." (p. 204).

"Love of One's Land" is a chapter heading; for it was not that which made Englishmen fight. They do not love the land, but the sea. It is the sea of which ballad and song tell. Englishmen at large do not own any land, the French Revolution did not win for them peasant proprietorships. The British are an immigrating as well as a sea-faring people—America and the Dominions. Home life the soldier missed but he could vision that singing "Tipperary" as well as anything else, yet that was a country of arch-rebels. How different does the writer find Irishmen where love of the land is a passion retained even by the exile's descendants in America or elsewhere.

"The Doldrums" is the chapter on the Church, for the churches, especially the Established Order, are in a desperate way. Vocations were lost on the battle-field, the old landed classes which carried the burden are no longer able to do so, the

war profiteers are not religious nor heavy contributors to education or to churches. The finances of Oxford and Cambridge are in a perilous condition; the London hospitals are half bankrupt; and the Cathedrals of St. Paul, of Lincoln and of York are begging the world for needed repairs. London as before the war is pagan but the provinces are still Christian. The few old leaders in the Anglican Church have become aged and are leaving no successors. The bishops dutifully carry out their work: "They keep alive the apparatus of Church organization. But they speak with no voice of inspiration. It may be that the Government, in choosing harmless, safe men, have exalted mediocrity over talent and devotion. That is always a danger in an Established Church." (p. 289). And there are few conspicuous figures among the clergy. There is no denunciation of the inequality of wealth, no hand extended to the wretched who perish: "In the great strikes for subsistence of former years—notably the London Dock Strike of 1889—the Bishop of London and Cardinal Manning united, as champions of the poor, to procure an honest settlement. In the great strikes which have torn England to pieces, in post-war England, and left a legacy of bitterness which will last long, the Church, though strongly represented in the House of Lords has just said—nothing." (p. 291). There is no St. Francis preaching a gospel of poverty. There is not the vitality in the Church which it possessed a few years ago nor a movement like the Christian Social Union whose audiences were addressed by crusaders like the author himself, Gilbert Chesterton, Scott-Holland and Bishop Westcott.

The author wonders if he is just, if his disillusionment is that of middle age, but he is certain of his sincerity and candor. He paints an England not over-merry, entering dismal days, but he hopes that this generation will regain the vision and lead the nation forward. If Mr. Masterman's survey describes the true England of to-day—and few liberals disagree with him—the nation did well to turn out the old parties and try a Labor Government.

R. J. P.

## NOTEWORTHY ARTICLES IN CURRENT PERIODICALS

Ancient Indian Education. By R. K. Mookerji. (*Journal of American History*, 11, part 3).

Air, Clearing the. By J. Keating. (*The Month*, January).

Assent, How to Read The Grammar of. By Francis Bacchus. (*The Month*, January).

Adeste Fidelis, The. Ry James Britten. (*Blackfriars*, February).

Abbey, The. Farnborough Hants. (*La Vie Et Les Arts Liturgiques*, January).

Anciennes Devotions Populaires. Par Joseph Burel. (*La Vie Les Arts Liturgiques*, January).

Anne Marie: A Friend of the Maid. By Mrs. Sophie Maude. (*Columbia*, January.)

Aeneid, Legend and History in the. By Charles Knapp. (*Classical Journal*, January).

British Colonial Policy, Gladstone's Views on. By Paul Knaplund (*Canadian Historical Review*, December).

Blessed Andrew Bobola, How We Rescued the Relics of. By the Rev. J. L. Gallagher (*The Month*, January).

Biography, History in. By Robert H. Mahoney, Ph.D. (*The Catholic Educational Review*, January).

Blessed Cuthbert Mayne, The Testimony of. By the Rev. R. A. McElroy, C.R.L. (*The Catholic Gazette*, January).

Bengal, Early Revenue History of, 1757-1772. By Jogischandra Sinha (*Calcutta Review*, October).

Commerce of the German Alpine Passes during the Early Middle Ages, The. By J. Wesley Hoffman. (*Journal of Political Economy*, December).

Carleton, Sir Guy and his First Council. By A. L. Burt. (*Canadian Historical Review*, December).

Church and State. By George E. Goldie. (*The Catholic Gazette*, January).

Catholics, Non-Catholics and Reunion. By J. W. Poynter. (*The Catholic Gazette*, January).

Councils, Whitley. By Arthur J. Patten. (*The Messenger of the Sacred Heart*, January).

Contrition, Perfect. By the Rev. George H. Joyce, S. J. (*The Messenger of the Sacred Heart*, January).

Caesarea, A Lost. By J. B. Bury. (*Cambridge Historical Journal*, Vol. 1, No. 1).

Charles II and Louis XIV in 1683. By E. S. de. Beer. (*The English Historical Review*, January).

Chinese Church of the Five Religions, The. By Lewis Hodous. (*The Journal of Religion*, January).

Divine Foreknowledge and Freewill, The. By Alfred Whitacre, O. P. (*Blackfriars*, February).

Dissenter, History and the. By Ebba Dahlin. (*Texas Review*, October).

Doctrine of the Holy Trinity in the First Three Centuries, The. (*Downside Review*, June).

Eulenburg and Waldersee. By Sigmund Munx. (*Contemporary Review*, December).

Europe, The Tragedy of. By Austin Harrison. (*Contemporary Review*, December),

Ethnologists, Missionary. By Rev. Albert Muntsch, S. J. (*Fortnightly Review*, March).

Education, The Church and. By J. M. Powis Smith. (*Journal of Religion*, January).

French Nineteenth Century Revolutions, American Opinion of. By Eugene N. Curtis. (*American Historical Review*, January).

Gleamings. By James Britten, K. C. S. G. (*The Catholic Gazette*, January).

Guild Socialism and Pluralism. By Ellen D. Ellis. (*American Political Science Review*, November).

Government, Is There a Republican Form of? By William W. Pierson. (*North Carolina Law Review*, December).

History, The Drool Method in. By Harry E. Barnes. (*American Mercury*, January).

History Inquiry, The. By Edgar Dawson. (*American Historical Review*, January).

Hotels, Workers' Residential. By Miss Davies-Cooke. (*The Inter-University Magazine*, January).

History, Law in. By Edward P. Cheyney. (*The American Historical Review*, January).

Industrial Armies and the Commonweal, The. By Donald L. McMurray. (*Mississippi Valley Historical Review*, January).

Irish Regiment in the Great Civil War, II. By Mr. Belloc and Dean Inge. (*Columbia*, January).

Italian Medieval History, Recent Works in. By C. W. Previté-Orton. (*Cambridge Historical Journal*, Vol. I, No. 1).

Irish Free Trade Agitation of 1779, The. Part II. By George O'Brien, Litt.D. (*English Historical Review*, January).

Judges, The Age of. By Judith F. Smith. (*Messenger of the Sacred Heart*, January).

Libelli of the Decian Persecution, The. By John R. Knipfing. (*Harvard Theological Review*, October).

Louisiana-Texts Frontier during the Burr Conspiracy, The. By Isaac J. Cox. (*Mississippi Valley Historical Review*, December).

Lincoln Legend, The. By Isaac Pennypacker. (*American Mercury*, January).

Lourdes Before Bernadette. By The Rev. Herbert Thurston, S. J. (*Month*, January).

Latin and the Supernatural. By The Rev. Denis Fahey, C. S. Sp. (*Irish Ecclesiastical Record*, January).

Looking Up and Looking Down, On. By the Dowager Lady Lovat. (*Catholic Gazette*, January).

Love's Parentage. By Sister Mary Benvenuta, O. P. (*Blackfriars*, February).

L'Ancienne Mâitrise de la Cathodrale de Sissons, Par Henri Doyen. (*La Vie Et les Arts Liturgiques*, January).

Les Etapes Religieuses d'un Moine Peintre. Par Dom L. Gougaud. (*La Vie Et les Arts Liturgiques*, January).

Mexico, Educational Evolution of. By Carlos Lerdo de Trejada. (*Inter-America*, December).

Metz Interview of May 9, 1877, The. By Harry Carter. (*American Historical Review*, January).

Mearns and the Miramichi: an Episode in Canadian Economic History. By C. R. Fay (*Canadian Historical Review*, December).

Merchant Marine, The Old American. By Samuel E. Morison (*Landmark*, December).

Mass: The: The Centre of the Christian Life. By the Rev. Edward Leen, C.S.Sp. (*Irish Ecclesiastical Record*, January).

Mestrovic, The Art of. By Miss F. Ashford (*Inter-University Magazine*, January).

Moral Intuitions, James Russel Lowell's. By the Rt. Rev. Hugh T. Henry, D.D. (*Catholic Educational Review*, January).

Mazarello, Maria. By Hippolyte Pont (*Messenger of the Sacred Heart*, January).

Mary's Guidance, Under. By Sister Veronica (*Messenger of the Sacred Heart*, January).

Modern Protestant Tendencies. By Michael Andrew Chapman (*Catholic World*, February).

Modernisme Anglican, Le. By Père Charles, S.I. (*Revue Théologique*, January).

New Netherlands, The Settlement of the, 1624-1626. By Royden W. Vosburgh (*New York Genealogical and Biographical Record*, January).

Old Testament, What Did Christ Think of the. By Dom J. B. McLaughlin, O.S.B. (*Catholic Gazette*, January).

Politics and the Philosophies of Parties. By Algernon Cecil (*Contemporary Review*, December).

Methods in the Study of Politics, 1. On. By A Gordon Dewey (*Political Science Quarterly*, December).

Pan-Americanism and the International Policy of America. By Alejandro Alvarez (*Inter-America*, December).

Parkman, Francis. By George M. Wrong (*Canadian Historical Review*, December).

Phoenicians, Ireland and the. By Robert Dunlop (*Contemporary Review*, December).

Privy Council, Ireland and the. By Darrell Figgis (*Fortnightly Review*, December).

Politics American: Argentina and the United States. By Carlos A. Aldao (*Inter-America*, December). Introduction of a work by Henry M. Brackenridge, Secretary of the Rodney mission to Buenos Aires, 1817.

Pro-slavery Background of the Kansas Struggle, The. By James C. Malin (*Mississippi Valley Historical Review*, December).

Personal Service Society, The. By Miss B. Ball (*Inter-University Magazine*, January).

"Pax Romana" at Salsburg. By Miss A. S. Scott (*Inter-University Magazine*, January).

Primary Reading, The Use of Charts in. By Sister M. Alma, Ph.D. (*Catholic Educational Review*, January).

Pedigrees, Fossil. By the Rev. G. Barry O'Toole, Ph.D. (*Catholic Educational Review*, January).

Political System of Imperial China, The. By Harold S. Quigley (*American Political Science Review*, November).

Poll Parrots or Historians? By James J. Walsh, M.D., Ph.D. (*Catholic World*, February).

Quia Multum Amavit. By P. McS. (*Blackfriars*, February).

Rigvedic History, A Chapter of: the War of the Ten Kings with Sudas, King of the Trtsus. By Abinas Chandra Das. (*Calcutta Review*, November).

Roman Civil Law and Roman Canon Law in Scotland in the Reign of David I, Reception of. By Rev. Thomas Miller (*Juridical Review*, December).

Religion, Comparative. By the Rev. C. C. Martindale, S.J. (*Inter-University Magazine*, January).

Rédemption, Le Cycle de la. By M. Gaucheron (*La Vie Et Les Arts Liturgiques*, January).

Roger of Salisbury, Regni Angliae Procurator. By Mrs. F. M. Stenton (*English Historical Review*, January).

Religion, Five Centuries of. By Bede Jarrett, O.P. (*Blackfriars*, February).

Secondary Schools in Russia under the Bolsheviks, 1917-1922. By a Former Head-Teacher. (*Contemporary Review*, December).

Soviet Russia and Federated Russia. By Alfred L. P. Dennis. (*Political Science Quarterly*, December).

Shakespeare as Historian. By F. J. C. Hearnshaw. (*Contemporary Review*, December).

Social and Economic Questions in the Sixteenth and Seventeenth Centuries, Religious Thought on. By R. H. Tawney. (*Journal of Political Economy*, December).

Scottish Deportees of 1683 and the Habeas Corpus Act, The. By W. B. Gray. (*Juridical Review*, December).

Students in Colonial Days, "Placing." By Caroline E. Vose. (*North American Review*, January).

Seville, A Visit to. By the Rev. E. Cahill, S.J. (*Irish Ecclesiastical Record*, January).

St. Paul's Reprehension of St. Peter. By Vincent McNabb, O. P. (*Blackriars*, February).

Trade and Trade Routes of Northern New York from the Beginning of Settlement to the Coming of the Railroad, The. By Dorothy K. Cleaveland. (*Quarterly Journal of the New York Historical Association*, October).

Trees, A Parable of the. By Alex. Johnston. (*The Month*, January).

Trade and Travel in the Roman Empire,II. By B. W. Wells. (*Classical Journal*, November).

Unmarried Mother: Some Legal Aspects of the Problem, The By the Rev. R. S. Devane, S. J. (*Irish Ecclesiastical Record*, January).

Universities, Catholic. By the Rev. C. C. Martindale, S. J. (*Messenger of the Sacred Heart*, January).

World of Imagery; Metaphor, Its Genesis and Raison d'Etre, The. By the Rev. Stephen J. Brown, S. J. (*Irish Ecclesiastical Record*, January).

World History and Its Variety, Recent. By E. F. Jacobs. (*History*, January).

Zemstyo System and Local Government in Russia, 1917-1922, The. By Paul P. Gronsky. (*Political Science Quarterly*, December).

# NOTES AND COMMENT

**Ludwig Pastor.**— Lewis Baron Pastor, Austrian Ambassador to the Holy See and known to the scientific and literary world for his monumental work *The History of the Popes*, celebrated his seventieth birthday recently. Learned men, organizations, political and ecclesiastical leaders throughout the world, united to do him honor.

Ludwig Pastor was born at Aix-la-Chappelle in 1854, the son of a Protestant father and a Catholic mother. After his father's death, his mother took charge of the education of her son and he was brought up to be a fervent Catholic. A group of the most distinguished Catholics of Germany at that time were frequent visitors at the Pastor home and it is due doubtless to this influence that the thoughts of the growing boy were turned to historical pursuits. The visitors included the famous leader of the Center Party, August Reichensperger, Professor Savigny, the artist, Steinle, and the great historian, Monsignor John Janssen.

It was Janssen who interested Pastor in historical studies. He brought to the boy's attention *The Popes of the Last Four Centuries* by Ranke, the greatest work on the Popes in the German language at that time. Pastor, as a young collegian, became imbued with the ambition to write a truly authoritative history of the Popes.

His studies at Bonn brought him in touch with the distinguished Bishop von Kettler, with the historian Dr. Cardauns and with Baron Hertling, who later became Chancellor of Germany.

In the spring of 1877 Pastor came to Austria bearing letters of recommendation and introduction from Monsignor Janssen to Onno Klopp. This scientist manifested the keenest interest in Pastor and advised him to remain in Austria as it offered a better field for his chosen work than Germany where Bismarck was just then waging his "Kulturkampf" against the Catholic Church. Pastor finished his university studies at the University of Graz in Styria, where he came under the influence of Dr. J. B. Weiss, the author of a voluminous work on Universal History. From Graz, in 1878, Pastor went to Rome for archival studies.

Introduced in Rome by the Nuncio Jacobini, then stationed at Vienna, the youthful student, through the good offices of Cardinals Nino and Francelini, was given free access to the Vatican Archives. The archives had been closed in 1870, and were not reopened for general use by scholars until the Papal Brief issued by Leo XIII, in 1883. It was by his archival studies here that Pastor laid the foundation for his monumental work.

When only twenty-seven years old, he was appointed lecturer at the University of Innsbruck and in 1886 in his thirty-second year was named professor at that institution. His appointment at such an early age is an indication of his scholarship. His achievements reached the attention of the Court and in 1901 the Emperor Francis Joseph entrusted Pastor with the direction of the Austrian Institute for Historical Research, in Rome.

This appointment left the scholar free to devote himself enthusiastically to his great life-work.

A series of historical books dealing mostly with ecclesiastical history are the products of his pen during this period. The Emperor raised him to a baronetcy, a distinction he was in the habit of according only to men of remarkable achievements and, usually, only to those of high military rank.

After the Hapsburg monarchy fell, the Austrian Government, at the instigation of the present Chancellor, Monsignor Seipel, appointed Baron Pastor Austrian Ambassador to the Holy See. This is a position he is eminently qualified to fill.

So far nine volumes of the *History of the Popes* have been published. Elsewhere is reviewed the ninth volume. Already the work is regarded as an indispensable source of reference regarding affairs relating to the Papacy. Recognition of Pastor's merits has been forthcoming from many parts of the world. The scientific academies of Vienna, Budapest, Prague, Agram, and Cracow, have elected him to membership and the Pope as noted in his chronicle, has bestowed upon him some of the highest decorations within the gift of the Sovereign Pontiff.

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**Universal Knowledge Foundation.**— The editors of *The Catholic Encyclopedia* propose to make this work a permanent institution. They are about to enlarge its scope and make it a *General Encyclopedia*. It will cover the entire range of human knowledge, in the same scholarly and popular manner as the present work. It will meet the needs of readers generally. It will be published in fifteen volumes, under the title "Universal Knowledge."

Whilst compiling this general encyclopedia, the editors will engage their large staff of writers and editorial assistants, here and in other countries, in producing much-needed books in English, which will be of universal interest, and which other publishers are not equipped to produce. The writers will be employed:

1. Preparing articles for the general encyclopedia "Universal Knowledge."
2. Writing scholarly and popular books on the subjects they treat for the general encyclopedia, and translating standard books from other languages.
3. Recasting in the form of text-books, manuals, outlines, what they write on history, literature, science, philosophy, etc., so as to have a much-needed graded series available for all schools, public as well as private.
4. Adapting for reprint, in pamphlet or other form, articles of more general interest, and thus providing a complete and scientific truth series, suitable for readers generally.
5. Condensing "Universal Knowledge" into a one volume Dictionary or Compendium for those who do not need or cannot afford the larger work.

6. Compiling special dictionaries on education, sociology, history, biography, the saints, the Bible, etc.

In brief, with great economy of labor and expense, the editors propose to organize their writers and assistants as a permanent body in order to produce a sound and attractive literature, so written that it will reach the multitude and, while giving correct information on every subject of human interest, impress on all the reasonableness and need of of religion, and its dominant influence on human life.

The present Encyclopedia will remain as it is. The only fault ever found with it is that it is not general. The editions printed amounted to 70,000 sets; they would exceed thrice that number if it were a general work of reference. The new work will avail of its contents recast and adapted to suit the general reader.

There is need of a good general encyclopedia in English. Those we have are not always up to standard in scholarship. They are defective in the treatment of religion and abound in rationalism. They exaggerate the theory of evolution not only in biology, but in every field of science, especially in history, sociology and religion.

The Universal Knowledge Foundation will need for this enterprise a large fund. The larger it is and the sooner obtained, the more rapidly and perfectly the work wll be done, and the more widely circulated. To obtain this fund a foundation will be established known as "The Universal Knowledge Foundation," and composed of Founders, Patrons and Members, so organized that all can have some part in it.

Founders are those who by subscribing $500.00 will aid in every branch of the work, helping to provide for the business as well as for the editorial expense, and especially for the advertising and promotion of the sale and circulation of all these publications. They will be invited to take part in the Foundation's annual meetings, whether in person or by proxy, and they will have a vote in the selection of the Executive Committee of the Foundation. They will be entitled to the equivalent of their subscription in all the publications of the Society, including a special numbered edition of the general encyclopedia, entitled "Universal Knowledge," bound in distinctive style, with ornate title page, inscribing them as Founders.

Patrons are those who by subscribing $250.00 will help to provide for the editorial expense of all the publications of the Foundation. They will be entitled to act in an advisory capacity, to receive the equivalent of their subscription in all the publications of the Foundation and the special edition of "Universal Knowledge" as described above.

Members are those who by subscribing $100.00 in advance of publication will help to provide for the editorial expense of the general encyclopedia. They will receive the special edition of "Universal Knowledge" as issued, with certificate of membership inserted before the title page of the first volume.

Schools of all grades, classes, societies, institutions and communities are eligible as Members, Patrons, or Founders.

In addition to the *General Encyclopedia* the Universal Knowledge

Foundation will publish the series of textbooks for which our educators have been craving many years. These will not duplicate any of the books now considered satisfactory for their purpose, especially in the elementary schools. They will treat History, Economics, Biology, Ethics, Literature, Philosophy, and other subjects, for secondary schools and colleges, and also for normal and training schools. In content as well as in method they will be suited for use in any school, public or private. They will be the best evidence of the scholarship of our teachers and a corrective of the all too common opinion, that private schools neglect instruction in secular subjects. They will put an end to the inconsistency of erecting school buildings at great expense, recruiting an army of teachers under great sacrifices and then providing them with books which either lack the principal things they should teach, or even emphasize the very opposite.

The editors of *The Catholic Encyclopedia* have often been requested to group together the articles in that work, in Education, Sociology, Liturgy, Popes and especially the lives of the Saints into the form of Special Dictionaries on these subjects. This would necessitate the labor and expense of recasting many of the articles, adding many others and supplying in each the results of expert study and research which special dictionaries should contain. This labor and expense will be reduced to the minimum, while the new general work is in process, by having the writers of such articles as are suitable for special dictionaries prepare them also for that purpose. *The Catholic Encyclopedia* could without great difficulty be resolved into several dictionaries, of Scripture, Theology, Liturgy, Philosophy, and, with proper additions, of Education and Sociology, the Saints.

A Compendium or general Catholic Dictionary in one volume is intended for a great number of people who do not need, or who cannot afford, the general work in fifteen volumes.

Since the publication of *The Catholic Encyclopedia*, requests have been frequently received for reprints of its masterly articles in pamphlet form. In very few instances could this be done without altering the article from its encyclopedic form, inserting here and there what might be needed from other articles to which cross-reference had been made. The articles on Philosophy, Mediaeval History, Social Science, Art, the various Christian denominations, and biographies, notably of the Popes and of many Saints. It was a distinct loss that this could not be done without expense that would make the reprints very costly.

As the new work of general reference proceeds, writers of articles which are likely to be in demand for pamphlets will be requested to do them also in that form. Gradually we shall produce a complete series of ready information on every important subject in these who-runs-may-read reprints.

A brief sketch of each of the editors engaged in organizing The Universal Knowledge Foundation is contained in the volume entitled "The Catholic Encyclopedia and its Makers." The following summaries are for the convenience of inquirers.

SHAHAN, RIGHT REVEREND THOMAS, J., D.D., J.U.L. (b. 1857- ). Born

at Manchester, New Hampshire; educated in public school, Milbury, Massachusetts, Montreal College, American College, Rome, University of Berlin, New Sorbonne, Paris; Chancellor of the Diocese of Hartford, 1883-1888; professor of Church History and Patrology at the Catholic University, Washington, 1891-1909; Rector of the University 1909- ; author of many historical works. Bishop of Germanicopolis, July 24, 1914.

PALLEN, CONDÉ BENOIST, Ph.D., LL.D. (b. 1858- ). Born in St. Louis, Missouri; educated at Georgetown University and St. Louis University; lecturer; editorial reviser of several general encyclopedias; author of several books of poetry, essays, critical and biographical.

PACE, RIGHT REVEREND EDWARD A., Ph.D., D.D. (b. 1861- ). Born at Starke, Florida; educated at St. Charles College, Maryland, American College and Propaganda, Rome, Universities of Louvain and Leipzig, special studies in Paris; professor of Philosophy at the Catholic University, Washington, 1891- , Dean of the School of Philosophy, 1891; General Secretary of the University.

WALSH, JAMES JOSEPH, M.D., Ph.D., LL.D., Litt.D. (b. 1865- ). Born at Archbald, Pennsylvania; educated at parish school, Wilkes-Barre, St. John's College, Fordham, University of Pennsylvania, Universities of Paris, Vienna, Berlin; assistant editor and collaborator of various medical journals; adjunct professor of Medicine, New York Polyclinic School; professor of Nervous Diseases and History of Medicine, and Dean of the medical faculty, Fordham University; lecturer on historical and scientific subjects; author of numerous works in Medicine, History and Science; recipient of the Laetare Medal, 1916; Knight Commander of St. Gregory.

WYNNE, REVEREND JOHN J., S.J., (b. 1859- ). Born in New York; educated at parish school under the Christian Brothers, and at the College of St. Francis Xavier, New York, at West Park-on-Hudson, and at Woodstock College, Maryland; professor of Physics and Mathematics at St. Francis Xavier's, 1881-1883, of Higher Mathmatics at Boston College, 1886-1887; of Classical Literature, St. Francis Xavier's, 1883-1886; editor of several religious periodicals 1894-1909; of *America* 1908-1910; author of various monographs in early American history and on questions of the day.

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HERBERMANN, CHARLES GEORGE, Ph.D., Litt.D. (1840-1916). Born at Saarbeck, Westphalia, Germany; educated at College of St. Francis Xavier, New York; instructor there 1858-1869; professor of Latin Language and Literature, College of the City of New York, 1869-1914; Librarian 1873-1914; Lecturer on Mediaeval Universities, Comparative Philology, and Ancient Paintings; President of the United States Catholic Historical Society, 1898-1916; author of several books on ancient and modern historical subjects. Editor-in-Chief of The Catholic Encyclopedia from its inception in 1905 until its completion in 1914. A man of rare learning, singular courtesy, devoted to the highest civic and religious ideals. R. I. P.

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The editors are happy to announce that most of the eminent contribu-

tors to *The Catholic Encyclopedia* are still living and that, along with numerous other scholars here and abroad who have come into prominence since the completion of that work, they will assist in compiling and composing the various publications announced in this bulletin.

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**The Author of a Monumental Work.**— Monsignor Nicholas Paulus, who recently (December 6, 1923) celebrated his seventieth birthday is, without doubt, one of the most learned Catholic historians of the present day. By the completion of his great work on the history of indulgences in the Middle Ages, the third and last volume of which appeared in 1923, this scholar, hitherto highly esteemed in German literary circles, has won for himself world-wide renown among Protestants as well as Catholics. The "Historian of Munich" he is frequently called in professional circles, because for almost four decades he has maintained his literary workshop in the cultured capital of Bavaria. He is, however, an Alsatian by birth and is still included in the official list of the clergy of the diocese of Strasburg.

The first fruits of his literary efforts were numerous articles, which in the early eighties of the last century, appeared in the *Revue Catholique d'Alsace* and which dealt with the history and civilization of his native province. Paulus was at that time curate at Molsheim, where he worked with such success that his memory is still fresh in that picturesque town of the Blue Alsatian Mountains. He was born on December 6, 1853, at the nearby Krantergersheim, which has given to the Church a comparatively large number of learned and distinguished priests. After a few years spent in pastoral work at Molsheim, a serious throat infection forced Paulus to hand in his resignation. An accident or rather a providential dispensation led him to Munich, where he was offered the modest position of chaplain to a large community of the Sisters of the Most Divine Saviour, better known as the Sisters of Niederbronn. Paulus has remained there since the fall of 1885. Munich has become his second home. In 1896 he earned with distinction the degree of Doctor of Divinity at the local university. At Easter, 1903, he was honored with the rank of domestic prelate. Two years later he was appointed honorary canon of the Strasburg cathedral. These are the sole outstanding events in the personal history of a scholar whose life has been unsurpassed in devotion to duty and uncommonly rich in important achievements. Civil distinctions and decorations, secured mostly through patronage, did not fall to his lot. However he has won by his own industry, something more valuable—the respect and recognition of the widest scientific circles.

The leaning toward historical research which the involuntary exile had exhibited in his native Alsace, found in Munich the most favorable fostering soil imaginable. At first he continued to confine himself to Alsatian history. In 1890 he produced his first somewhat extensive work: "The Church of Strasburg During the Revolution Under the Constituent and Legislative Assemblies" an answer to a work in which the Protestant historian Reuss held the clergy, who had remained loyal to the Church, partly responsible for the unfortunate development of ecclesiastical affairs in

Alsace. Even here, Paulus exhibited all the qualities of the calm, objective and discriminating controversialist which his future works were to proclaim him.

He soon abandoned this narrow field of local history to move in the broad expanse of the vehemently disputed ground of the Reformation period. Here John Janssen, in pioneer fashion had blazed the way continuing with brilliant success Döllinger's work and tearing an irreparable breach in the Chinese wall of rusty prejudices, with which one-sided Protestant historiography had for centuries surrounded the events of the sixteenth century. Janssen's classical work—"History of the German People from the Close of the Middle Ages"—pointed out to Paulus the new course to be pursued.

While Protestant historiography had done everything to glorify the founders of Protestantism, the very memory, of many brave men who in speech and press had defended the old doctrine against the new, was all but lost among Catholics. The works of these defenders of the faith were mouldering in the dust of libraries, awaiting the man who would bring them to the light of day. This man was Paulus. He discovered, as it were, these treasures of the national library of Munich. With the sure instinct of a real investigator he recognized that the newly awakened consciousness of Catholic historical research was here placed before the important task of destroying the preconceived notion that Luther's vehement attacks met with but little opposition from the Catholic side. This task Paulus himself largely accomplished in a splendid series of monographs and bibliographical articles which attracted younger investigators to follow him. He thus performed pioneer work in the history of the Catholic Counter-Reformation. Some of his productions are fundamental for the history of the Reformation itself. He is familiar with the life and works of Martin Luther, as only few historians are. His work on Luther's death created a sensation and destroyed forever the legend of the Reformer's alleged suicide. But he also did away with Protestant legends and proved that toleration was not the work of the Reformation and that Protestantism had not avoided the aberrations of witchcraft. Although his conclusions in this field did not quite suit his opponents, these readily acknowledged his unquestionable objectivity, his unerring judgment and his astounding knowledge of the sources. Thus the Protestant theologian Köhler wrote in 1905 of Dr. Paulus: "In conclusion his writings are all instructive, even those of a strongly apologetic or aggressive tendency. The very least that can be said in favor of Paulus is that, unlike any other, he follows up Protestant scientific productions in this field (the history of Luther), that he evaluates them, now in popular and again in technical reviews and that in calling attention to them he usually supplements them with valuable contributions of his own. He knows Luther, he knows the Reformation and the problems connected with that time."

No less significant than the preceding works are the writings which Paulus devoted to the religious and cultural history of the close of the Middle Ages. Here he corroborated Janssen's conclusions by means of

exhaustive studies. Protestant legends were destroyed and false representations corrected. From the beginning Paulus had devoted particular attention to the doctrinal assumptions of the Reformation and to the teaching regarding penance and indulgences. As a result of these studies there appeared in 1899 his book on the much maligned Indulgence-preacher John Tetzel. In countless separate studies that followed, he further elucidated the question of indulgences, which, as is well known, led Luther to his decisive step. It became more and more evident to the author, as a result of his investigations, that ignorance was rampant regarding this doctrine which played such an important part in the ecclesiastical life of the Middle Ages. He determined to effect a change and made it his life-work to clear up the obscure and complicated question regarding the origin of indulgences and their development down to the Council of Trent. This led to the publication of his monumental work: "History of Indulgences in the Middle Ages," the first two volumes of which appeared in 1922 and the third the following year at Paderborn. It was fortunate that the work was printed before the complete collapse of the German mark; for to-day no publisher would dare take the risk and it is a source of gratification that the learned author had on the very eve of his seventieth birthday the pleasure of seeing in print his life-work, the fruit of twenty years of tireless study.

The amount of work that lies hidden in these volumes on indulgences is simply enormous. It required all the patience of a Benedictine to wade through endless numbers of old and new documentary volumes, theological works and old manuscripts and to collect and fit the selected material, bit by bit, into the closely grooved structure. The work shows that Paulus is not only a sagacious historian, but an eminent theologian as well. It is but natural that historical criticism should be unanimous in its unreserved recognition of the value of this history of indulgences. "A work of the first rank of which contemporary theological science may justly be proud," writes the Literarische Handweiser. In the Literarische Zentralblatt of Leipzig, a Protestant critic avers, "that the treatment gives evidence of a supreme mastery of the sources and that it is characterized throughout by a strictly scientific spirit and far removed from all denominational prejudice." A Belgian critic calls the work, "an inexhaustible mine of reliable information." In the Analecta Bollandiana, "the book is called one of the most important contributions to the religious history of the Middle Ages." In Italian, French, Dutch, English and American professional circles the prodigious work meets with admiring recognition. It will long remain a landmark in the historico-theological literature of the twentieth century. It is to be regretted, however, that the wretched condition of the times jeopardizes in the highest degree the material success of such a production and it is positively tragic that a savant like Paulus was able to bring before the public the fruit of decades of labor only at the cost of great personal sacrifices. This demanded no small degree of idealism and of enthusiasm for ecclesiastical science. From the *Kleine Revue.*

**Catholic Allegiance Again!**— It is only a paragraph or two from one of Archibald Butt's letters now being published in the newspapers, but how disheartening it is to see a lady of standing in society, the wife of the English Ambassador at Washington, reiterate time-worn bigotry! President Roosevelt was asking what "the wife of the world's most distinguished diplomat" was saying about his letter on religious tolerance. Mrs. Bryce answered:

> "Yes, sir, I dare to criticise your letter, and especially so as your wife agrees with me. I do not object to your advocacy of a Jew for President, but I most certainly do not want to see a Catholic ever the President of this country or over an Anglo-Saxon people."
>
> "A fine Christian spirit you ladies have—a Jew rather than a Catholic!"
>
> "Most assuredly," said Mrs. Bryce, "for a Jew is loyal to whatever country he adopts, while a Catholic is loyal first to another power, and a temporal one at that."
>
> "Do you really think," asked the President seriously, "that Catholics would subordinate their own country to the interest of Rome?"
>
> "Not only to the interests of Rome, but to Catholic countries as well. I have known it done in my own country, as Mr. Bryce would testify to if he dared."
>
> The President rather avoids religious discussions save when he introduces them for some purpose, and so stopped the conversation with the remark:
>
> "Oh, you hide-bound, aristocratic Episcopalians!"
>
> "But I am not one," said Mrs. Bryce. "Just a plain Protestant like yourself."
>
> "Then we cannot differ," said the President, reaching across and shaking her by the hand.
>
> While they stood thus, Mrs. Roosevelt held out her hand to me and said: "Then we will stand for the established church, captain."
>
> The ambassador added, holding up his hand in benediction: "Bless this Protestant reunion. You look like Roundheads, all of you, taking the oath against popery."
>
> "If we have impressed the President with the fact that we do not approve of his sentiments we will have accomplished all we started out to do," said Mrs. Roosevelt.
>
> "My mail is burdened each day now with similar protests, but I hardly expected the revolution to enter my own household."

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**Why Not for the Catholic Church of the United States?**—Instead of the dry-as-dust *Catholic Directory* issued year by year and growing more unwieldly each time it is edited, why can we not have for the Catholic Church

here a volume as practical and as all-embracing as the *Almanach Catholique Français*, issued by Bloud et Gay? In a way it is a pity we could not have continued publishing a Church guide similar to the original *Laity's Directory* of 1822. That rare and precious little volume is as bright and interesting to-day as when it was published a century ago. To-day, we wait for the new *Directory* to come and the old one finds its way to the waste-paper basket. It comes out late—as it must be correct—and it is useless within ten or eleven months. Bishop Baudrillart, of the French Academy, and Rector of the Institute Catholique of Paris, writes a charming preface to this year's issue of the *Almanach*. He gives the key-note to the current year in French Catholic circles—*souriants et serieux*. The purpose of the volume he says is to make Catholic France known to France and France known to the Catholic world. The book is divided into eight parts: 1. a liturgical calendar; 2. the religious life of France (the great Catholic events of the year, the new glories of the French Church, commemorations, devotions yesterday and to-day, and Catholic France in other lands); 3. the social life of France (family, parochial, economic and political conditions); 4. law; 5. artistic and literary life; 6. pilgrimages, and Catholic sports; 7. the religious year; and 8. the Church in the world. The *Almanach* is profusely illustrated, and is one of those books even the children cannot take up without being interested.

# BOOKS RECEIVED

(Mention here does not preclude extended notice in later issue of the Review).

BUTLER, NICHOLAS MURRAY, *Building the American Nation.* New York: Charles Scribner's Son, 1923. Pp. xiv + 375.

FOX, DIXON RYAN, *Herbert Levi Osgood; An American Scholar.* New York: The Columbia University Press, 1923. Pp. 165.

HALLIDAY, WILLIAM REGINALD, B.F., B.Litt., *The Growth of the City State.* Boston: Small & Maynard Company, 1923. Pp. 264.

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